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BREAKING THE BREAD OF THE WORD

IT is proposed in the May issue of THE CLERGY REVIEW to inaugurate a new feature under the self-revealing title of "Doctrine for the Children", and the Editor has honoured me with the welcome task of introducing it.

There are indeed few priestly duties which combine so much heart-ache and consolation as the religious formation of the young. Wearied and sickened by the indifference or sinfulness of their elders, the priest seeks refuge in the innocence, the simple faith, and trusting love of the little ones.

But still within the little children's eyes
Seems something, something that replies,
They at least are for me, surely for me !
I turned me to them very wistfully.

Alas ! for some the heart-aches begin with the very first approach. Instead of encountering the eager and charming enthusiasm which is so heartening and inspiring, after a very few minutes one finds the children listless, yawning, and apathetic ; a few more and they are bored, restless, and restrained from positive misbehaviour only by the stern eye of the teacher.

Their angels plucked them from me by the hair !

It is a disheartening and baffling experience for which little that he has read in text-books or heard from his professors has prepared the young priest.

The work in which he hoped to find strength and comfort becomes a nightmare. His visits to the school become shorter and more perfunctory. His talks to the children centre round the safely interesting topics of games and holidays. He collects a fund of pious jokes and riddles or he dries up completely and henceforth contents himself with the formal berating of Mass-missers or inconstant altar-servers. The work of instruction gradually becomes the monopoly of the school teachers.

Of course, not all endure these agonies. Some are born with "a way with children". The tiny ones swarm round them at their appearance, bubbling with happy laughter; the shyest child waxes confidential; the most stubborn becomes plastic. It is a great gift but it has its dangers. The roles of good companion and wise counsellor work uneasily together, and too often children refuse to take the words of such a man seriously. They love to be with him. He is good fun. They are happy and expansive in his presence, but they leave him with little more than a sense of pleasure or at most with a vague piety in which the man and what he stands for are dimly mingled. The very lightness of his conversational pastry, whilst rendering it attractive, robs it of its substance.

Others have a "natural gift for telling stories". It is a useful but not unmixed blessing. Far too many instructions for children degenerate into a series of pious—too often fantastic—stories of which the moral, though clear to the teller, is often lost or at least uninteresting to the children. Story-telling has its place and a very important place in the instruction of children, but it is a very delicate art. To select a suitable story is one part of it; to tell it well and in vivid and interesting language is another; but the real crux is in using the story as a practical aid to teaching. How many adults can see the point

of a story at its first telling? How many are able or will bother to draw a moral from it? How few will think of applying that lesson to the concrete facts of their own lives! In such applications help is often needed from the story-teller himself—but is there anything so dreadful as the explanation of a story already told? Is there a greater bore than the man who underlines his points?

Still, a "way with children" and a "gift for telling stories" can solve some of the immediate problems which confront a priest making his first visits to the school or giving his first instructions at the Children's Mass or to the Children's Sodality. But not every priest is so gifted, and many who are yet find themselves dissatisfied with the results of their work. A lack of practical fruit in increased frequentation of the sacraments, a vague inaccuracy perceived in doctrine, above all, the dread "leakage" when children leave school, drive many priests to revise and re-revise their methods and views on the instruction of the young. There are so many difficulties besides the question of approach: the selection of suitable matter for the time, the age, and the needs of the children, the choice of words which will translate abstruse theology into simple childlike phrases, the planning of courses that will ensure the essentials of knowledge, the need of appealing not only to the head but also to the heart and vice versa, the preparation of instructions that are not only logical but also interesting, and so on. These are difficulties which all must face. But there are also special problems which individual priests are called upon to solve: instructions to mixed groups whose ages range from five to fifteen, out-of-school instruction of Catholic children who are forced to attend non-Catholic schools, instruction of sick children, and many other tasks.

Nor do the priest's difficulties as a Catechist end

with the school children. There is the work of instructing young converts and the ever-growing need of establishing and maintaining the Confraternity of Christian Doctrine in every parish. This need and the difficulties associated with it have been treated in these pages by Dr. Arendzen,¹ and already our chaplains with the forces are underlining his words as they tell of young men whose faith, sincerely but imperfectly grasped on leaving school, has withered from lack of nourishment in the all-pervading indifference around them or through the force of insidious propaganda. The Confraternity of Christian Doctrine is the Church's remedy for these evils, but of all confraternities it is the most difficult to manage successfully.

It is to help with these and kindred problems that the new feature, "Doctrine for the Children", is designed.

Plan of the new Feature.

The first few articles will be necessarily experimental in character. Later the plan may be altered to meet the criticism and suggestions of our readers. For the present it will consist of :

1. A short article dealing with some aspect of the teaching of religion, e.g. lesson-planning, use of pictures, charts or models, books or courses useful to the teacher, schemes for organizing Sunday-school instructions, methods of teaching the various branches of the instruction, valuable "tricks-of-the-trade", etc.
2. An outline course of lessons for the month. These will follow as far as possible the cycle of the Liturgical Year, suggesting to priests and teachers how the instruction given in church or school may best be linked with the life of Christ in His Church. These are intended primarily for priests who are

¹ Article *Attende Doctrinae*, CLERGY REVIEW, May 1938, p. 377.

themselves either teaching regularly in schools or at least are responsible for courses of instruction ; but they may prove useful also in suggesting topics for occasional instructions on Sundays or on visits to the schools.

3. Since space will not allow of more than one such list, the lessons will have to be planned on very broad lines. This is, of course, a great disadvantage. The treatment of a subject with children of seven differs widely from the treatment of the same subject with children of fourteen—the amount of matter taught, the language used, the setting and illustrations selected, must vary with the children's capacities and interests. To meet this difficulty, each course of lessons will be accompanied by a few practical suggestions on the treatment of the matter with "Junior" (under 11) and "Senior" (over 11) children.

4. These points of difference will be further illustrated by a full-length treatment, in the form of a lesson or instruction for a particular age-group, of one subject selected from the course. As far as possible the age-group selected will vary from Senior to Junior in alternate months. It is hoped that these lessons will act as a guide to the method of treating the rest of the course.

Methods.

"Perfect schools," wrote Pius XI, "are the result not so much of good methods as of good teachers, teachers who are thoroughly well prepared and well grounded in the matter they have to teach."¹ True to these words, the articles in this series will make no fetish of any one method or system. Rather it will be their aim to set before readers of the REVIEW a widely assorted collection of methods which may help them in "gathering and turning to profit whatever there is of real worth in the systems and methods

of modern times, mindful of the Apostle's advice, 'Prove all things : hold fast that which is good' ".¹

In truth it is impossible to be dictatorial about method. Methods must vary to suit topics, to suit children, to suit teachers, and even to suit the environment. Although there are certain fundamental principles which underlie all good teaching, there can never be a universal method of teaching uniform and applicable to all. Even the individual teacher will vary his methods not only from topic to topic but also from time to time, if only to ensure a variety to meet the ever-fluctuating interests of his young listeners. He does not fear that such variety will lead to confusion, for he knows that beneath the changing methods of approach and presentation lie the unvarying principles and solid routine of practice which supply the stability and guidance necessary for the formation of the child's religious character.

Contributors.

To ensure this variety of view and treatment, various contributors, at home and abroad, will be asked to collaborate in producing the articles. Every priest who has worked with children has some favourite method, scheme, or system which appeals to him and which he has either used successfully himself or seen used by others. Many priests in this country have devoted years of thought and work to research in the field of the religious instruction of the young. The work of Fr. F. H. Drinkwater and his colleagues of *The Sower* are a living proof of this. Others need the help which the results of such work can give, and it is hoped that this feature may serve to provide it, and to promote a pooling and a sharing of ideas.

Opportunities will occur for the discussion of some of the more difficult aspects of children's instruction,

¹ Encyc. *Divini Illius Magistri*.

and suggestions of topics for treatment or objective criticism of views propounded will be welcomed. By such suggestions and criticisms, the future form and content of the feature will be gradually fashioned. Its purpose is to help priests in their difficulties, and the deeper the insight obtained into those difficulties the more practical will the work become. "Designs are brought to nothing where there is no counsel; but where there are many counsellors, they are established."¹

J. M. THOMPSON, C.M.

¹ Prov. xv, 22.

CONFESSOR AND/OR PSYCHO-THERAPIST?

THE title of this article has been suggested by a reading of the increasing literature on pastoral psychiatry, and in particular by a recent work which claims to provide the priest with all the necessary knowledge for the successful pastoral treatment of abnormal mental states.¹

At the beginning of this book the reader is informed that he will find an accurate scientific diagnosis of various psychopathic conditions with practical guidance for their pastoral treatment, so that the book, according to the more than usually optimistic publisher's blurb, "demonstrates the vast possibilities of the confessional in cases where medical science alone fails".

Now this is an extensive and very comprehensive claim which may alarm the ordinary busy parish priest who has to hear many thousands of confessions a year, and cause him to ask himself the question which has been proposed as the title of this paper. It has, therefore, been suggested that in view of the practical bearing of this subject for the Clergy, this book should receive a more detailed examination and appreciation than would be possible within the limits of an ordinary review.

This examination may conveniently begin with the statement about "the vast possibilities of the confessional in cases where medical science alone fails", for it is important to delineate exactly the work of, and the relation between, confessor and psychotherapist. This question is receiving much attention nowadays, for there have been several recent books written for Anglican clergymen who use the confessional which imply that one of the functions of

¹ *Nervous Mental Diseases : Their Pastoral Treatment*, by Chrysostomus Schulte, O.M. Cap. Translated by C. Tschippert, O.M. Cap., pp. 343. Coldwell, London, 1939. 10s. 6d.

the confessor is to use the methods and the technique of the psycho-therapist. The proposal has also been made to establish a clinic for psycho-therapy to be run by clergymen on the ground that moral and religious problems are frequently found in nervous and mental disorders. These and similar proposals have led the British Medical Association to take an interest in the matter and to hear evidence from various experts on this question of the participation of laymen in psycho-therapeutic practice. The final report of the committee set up for this purpose has not yet been published, but my colleague, Fr. J. Leicester King, who was one of the witnesses at this inquiry, has kindly allowed me to see and make use of the memorandum explaining the Catholic point of view which he submitted.¹ It is necessary, therefore, to examine briefly the respective aims and methods of confessor and psycho-therapist to show the many features they have in common and the fundamental difference which exists in spite of the many superficial similarities.

Now it is clear—a fact admitted by non-Catholic psychologists—that the confessional has a real psycho-therapeutic value in that it allows the individual to unload his worries, to relieve his emotional tension, and to obtain that firm authoritative guidance which will dissipate the anxieties which might, if unsolved, develop into a serious neurosis. It is true, also, that the confessor, besides being judge, is also spiritual father and physician, and so bound to equip himself with the knowledge and skill necessary for the adequate discharge of these duties. Primarily and essentially he is a *spiritual* physician in that his task is to heal the wounds of sin and to build up a strong spiritual constitution; but in some cases his work

¹ Memorandum on *Lay Participation in Psycho-Therapy*, submitted to the Mental Health Committee of the British Medical Association, 1939. Further details of the activities of this Committee will be found in a forthcoming number of the *British Journal of Medical Psychology*.

will overlap that of the medical psychologist, for his penitent may be suffering from some abnormality which is founded on and manifested in the religious and moral side of his life. Hence the "material" to work on may be the same—a disharmonized personality showing various disorders in the form of hysteria, compulsions, obsessions, scruples, and the like. In the treatment of such cases the aim also of both confessor and psycho-therapist will be partially the same, viz. to remove the morbid condition and to secure the re-integration of the whole psychic life; and to secure this they will use the same methods of re-education, instruction, explanation, suggestion, and firm authoritative guidance.

Finally, their work has this common point of contact that they are both dealing with a human person. The psychiatrist must realize that he is treating a personality in which are involved values and realities which transcend the boundaries of natural science; he must, therefore, recognize the limitations of his science which of itself can offer but a partial solution of human life and its problems. Similarly, the confessor must recognize the aims and limitations of *his* science, which is in fact conditioned by the individual psycho-physical constitution of his penitent. Since the primary aim of his work is to give absolution to those who show the requisite dispositions for it, there is no need for him to assess exactly the various degrees of subjective moral responsibility; nor can he in the circumstances of time and place, even if he had the technical competence, enter into the highly specialized and difficult field of psychiatry.

Subject, therefore, to these limitations, there are these similarities between the work of the two practitioners—between the confessional and the psychiatrist's consulting-room; but underlying these similarities there are essential and fundamental differences

which make it at least unadvisable, if not impossible, for the priest to practise psycho-therapy in the confessional. It may be too much to assert that the practice of psycho-therapy is incompatible with the office of the Priesthood in the sense that Canon Law uses in forbidding to clerics the medical profession, but there can be little doubt of the impossibility of so practising in the confessional. The fact is, as has been noted above, that the essential duty of the confessor is to impart absolution to those who are disposed to receive it, and it is only when he has fulfilled that judicial function that there may be a question of his acting as "physician" to diagnose and advise. Even in this capacity when, as we have seen, his aim and task will be materially the same as the psycho-therapist's, there is this fundamental difference that his methods and his instruments are not purely natural but spiritual and supernatural within the framework of the sacramental system. This, of course, does not imply that there is a complete divorce between the two spheres, but it is important to stress the point that the spiritual and sacramental method, though complementary to natural scientific therapy, is fundamentally distinct from it. Hence the conclusion is well expressed in the evidence given to the B.M.A. committee: "Always remembering that one kind of therapy is complementary to the other, the issues should be kept distinct both in mind and in practice. It would be a disservice to the patient to confuse the two spheres of action."

Moreover, apart from this fundamental difficulty, and granted the rare case when a priest has the requisite technical knowledge, there still remain other serious considerations which render it unadvisable for the clergy in general to practise any systematic psycho-therapy either inside or outside the confessional. First, there is the phenomenon of "transference" which can cause many undesirable and

awkward complications. All psycho-therapists recognize and have to safeguard themselves against the real danger of the patient's developing an emotional attitude either of affection or hostility to them, thus making them the object and the centre of their disordered emotions. Indications of this phenomenon are perhaps not unknown to the Clergy in their ordinary dealings with certain types, so that the dangers inherent in the necessarily prolonged and more intimate relationships involved in psycho-therapy will need no further comment. Secondly, this mention of the prolonged periods necessary for any psycho-therapeutic treatment raises the practical difficulty for the priest of time and opportunity. The busy life and the manifold duties of the parochial clergy would render this work impossible outside the confessional ; still less in the confessional has he the time or opportunity, even if it were desirable, to give anything more than straightforward advice and guidance according to the principles of ascetical and moral theology.

These considerations and conclusions may now be applied to test the accuracy of the statement that the book under review "demonstrates the vast possibilities of the confessional in cases where medical science alone fails". If what has here been said about this question is a sound and prudent presentation of the case, then this statement is inaccurate, misleading, and dangerous in the sense that it suggests a wrong and undesirable interpretation of the work of a confessor. There may, indeed, be cases where "medical science alone fails", and it will be useful later to indicate how spiritual therapy can aid the natural science and the extent to which the priest can and should co-operate with the psycho-therapist ; but the *confessional* is certainly not the place for this work, and even if it were a suitable place, there could be no question of its "vast possibilities". The possibilities, in fact, are

limited to these three : (a) that the priest may by wise counsel and guidance prevent the development of a neurosis ; (b) that some simple neuroses, especially in the early stages, will yield to the treatment which he is competent to give ; (c) that if a serious neurosis has developed and has not yielded to expert medical science he may be able to control the religious symptoms.¹

It may perhaps be objected that this lengthy criticism is unnecessary since the offending phrase is only part of a publisher's blurb, which no one takes very seriously in view of the notoriously optimistic attitude of publishers in advertising their wares. Nevertheless when due allowance has been made for this fact it seems necessary and opportune to point out that this is precisely the type of book in which any misrepresentation, however innocent, may have undesirable practical consequences. This is a Catholic book meant as a practical guide for the Clergy in very involved matters of extreme delicacy which need careful and prudent explanation and precision. It would, therefore, be a disservice to the Clergy to suggest by any over-emphasis that they should undertake tasks which are in reality outside the scope of their professional duties and for which the majority have neither the natural nor the technical qualifications. Moreover, in view of the non-Catholic uncertainty in this matter and the tendency in some Anglican circles to confuse confession with psychotherapy, it is important that no Catholic book should lay itself open to the charge of giving support to this attitude.

If, however, this impression be given, the publisher is not alone to blame since the author, by over-emphasis and lack of careful qualification, lays himself open to the charge of confusing the issue. Un-

¹ Cf. the excellent article *Religious Neurosis* by Fr. Alphonsus Bonnar, O.F.M., in the *Catholic Medical Guardian*, Oct. 1939, p. 63 sqq.

doubtedly Fr. Schulte knows the difficulties and would endorse the statements we have made about this subject ; indeed, he points out in many places the delicacy of the problem and the need of prudence : he notices the danger of "transference" and kindred problems : he correctly indicates the need of technical skill and the existence of many cases in which expert medical guidance must be secured ; yet he obviously writes *currente calamo*, and so has the unhappy knack of making an important qualification or distinction and then proceeding as if it did not exist. The cumulative effect of this is to destroy the force of the qualifications and to present a picture in which goodwill and apostolic zeal sometimes outrun common sense and prudence. Particularly in this matter of separating the province of medical and spiritual therapy there is a possible misunderstanding and confusion. He consistently alludes to the confessor and his "patient" ; in many cases the confessor "plays a more important role than even the nerve specialist" (p. 18) ; often "mental treatment in the confessional will not suffice" (p. 136) ; "the use of psycho-analytic treatment of the mentally diseased should be positively forbidden to the confessor" (p. 23). Now this last phrase is illuminating, for clearly from the context "psycho-analysis" is used in the strictly correct and limited sense of the Freudian system. Surely it is self-evident that no priest could accept the theory of this system or use its methods ! If, then, the author specifically forbids the confessor to use this particular method, may it not be inferred that he would allow him to practice other methods in the confessional ? This at least is a possible inference, and it is to guard against that possibility that this detailed criticism has been made.

It is now possible to proceed to a more constructive appreciation of the book and to indicate what useful points the author has contributed in this admittedly

difficult matter. His purpose is not to deal with all possible mental abnormalities but to select those neuroses which the priest is likely to meet at times in his pastoral work. So, after a brief and inadequate description of neuroses in general, he treats in successive chapters of compulsive ideas, morbid depression, neurasthenia, hysteria, and finally moral instability. The symptoms of each are described in some detail together with practical methods and hints for their successful treatment. It may be said at once that whenever the author treats of practical matters he is on sure ground, for obviously he has had a wide experience of pastoral work, and his manifest qualities of genuine sympathy, large-heartedness, and devoted apostolic zeal enable him to formulate schemes of practical help and guidance which are really valuable and instructive. The *questionnaires* suggested for various classes to help them to prepare for confession will be found most useful; similarly the prayers to be used by these unhappy penitents—notably the preparation for Holy Communion—are wonderfully adapted to their needs, and written, moreover, in pages of rare and moving beauty. If the author could be persuaded to write a shorter practical work containing all his practical counsels together with these instructions and prayers, it would be a really valuable addition to pastoral literature.

But it must be admitted that the book in its present condition is unsatisfactory from the scientific point of view, and needs emendation in some parts where the author's zeal would impose upon the Clergy a burden which they neither could nor should assume. One example will suffice as illustration of this, namely, the question of the use of expert medical assistance. It would be disastrous if what is meant to be a text-book for priests should lead them to believe that they are competent to deal unaided with the majority of the forms of neurosis given in this

book. The author does, indeed, state explicitly in more than one place the need of expert medical treatment in serious cases : "to work hand in hand with the psychiatrist in the more serious cases must be our watchword" (p. 35)—but the point is, what interpretation is to be given to the word "serious"? Certainly many of the cases and examples given by the author which, apparently, he suggests should be diagnosed and treated by priests are sufficiently serious to demand expert diagnosis and treatment.

Again, it would be a grievous error if priests were led to believe that they have only to follow the instructions given in this book to be able to diagnose any case they met which seemed to show the characteristic symptoms. Yet the zealous optimism of the author may give that impression when, for example, after a very inadequate account of psycho-pathic conditions in general, he says : "But even with these few remarks in mind, it will not be difficult for us to detect the psycho-path within or without the confessional" (p. 45) ; or when he states that one "soon develops the delicate faculty of sensing whether or not a psychopathy is present" (p. 42) ; or the naïve statement which concludes the examination of a difficult case where it was a question of diagnosing between homosexuality or a compulsion neurosis : "Of course, if there had been a homosexual relation, the author's advice would have caused untold harm. In such cases one must simply have the faculty of discernment" (p. 119). Quite ! one needs this faculty—but it is not one which is developed without much study under competent expert direction, and without this necessary qualification one can and will do untold harm.

A final comment on this point of co-operation with the medical expert may be made. It might seem that the need of invoking this expert aid is to protect the priest since, when dealing with depressive

cases, it is said that in serious cases a psychiatrist should be called in, "principally because of the danger of suicide the priest cannot take the whole responsibility upon himself" (p. 190). Surely in *all* cases the emphasis should be not on the safeguarding of the priest but on the welfare of the patient? It is precisely because these ailments, however religious their symptoms may appear, are essentially psychological that they must be treated psychologically—and in serious cases by an expert.

The verdict, therefore, on this book must be one of qualified approval and recommendation. The deficiencies are caused, it would seem, mainly by a general looseness of thought and phrase which oversimplifies the problems and by an over-emphasis on particular aspects which may cause serious misunderstanding. If these necessary reservations are kept in mind, the priest who wants to learn merely the general classification and description of various abnormal conditions, together with some very practical hints for their treatment, will find this book valuable and instructive.

CONCLUSION

This work of criticism has necessarily included many indications of the amount the priest can do for these cases. It may, therefore, be useful to attempt to summarize these points; though such a summary must of necessity be brief and inadequate in view of the complexity of the subject.

A. *General suggestions.*

1. Recent advances in psychological theory and practice have placed an immense amount of data at the disposal of priests which can be most useful to their pastoral work. This "New Psychology"

has come to stay, and it is important that the Clergy should not condemn it wholesale, treating it as an untouchable alien on account of the manifest errors it contains in the hands of certain exponents. On the contrary, it is of supreme importance that all the resources of Catholic philosophy and theology should be mustered to aid this infant science and ensure that it is developed inside a philosophical system that alone can give it validity. That this is possible is shown by the efforts and writings of Catholic philosophers and medical experts—notably in the activities of the Catholic Medical Guild and the Catholic Psychological Society.¹

2. It is desirable, therefore, that the Clergy should contribute their share in this work, since they are by profession experts in the philosophy of life which must be the basis of any system of psycho-therapy. Anyone who has experience of dealing with the medical profession knows how much this co-operation is desired and welcomed. But the doctor can rightly ask that the priest should know at least the fundamental points and the technical terms of the medical science so that there can be a common ground for easy and fruitful co-operation. Hence it is desirable that the priest should acquire this necessary minimum knowledge at some time during his training. The ideal solution, a systematic course of pastoral psychology, may be impossible at present in the already overcrowded curriculum, but short of that much can be done to equip the student. What is necessary is that he should be given an explanation of modern psychological theory and psycho-therapeutic practice together with a constructive criticism which

¹ Cf. articles in the *Catholic Medical Guardian*, and *Occasional Papers* of the Catholic Psychological Society—e.g. "Psycho-analysis in its Scientific and Ethical Bearing", by His Grace Archbishop Downey. *Occasional Papers*, No. 3.

will prune its exaggerations and show that all its essential postulates can be accommodated in the traditional philosophy. In the psychology course also special emphasis should be laid on instinct and emotion, and the notions of neurosis, psychosis, etc., be explained. Then in the moral-pastoral course at least enough could be given to make the student alive to the possibility that certain religious phenomena may be manifestations not of sanctity but symptoms of abnormal mental or nervous conditions, and some indications of how these may be detected and judged. Given this solid foundation in his student days, the priest will be able later to add to his knowledge by reading and by his contacts with the medical profession, because he will then be able to receive intelligently the advice and help he needs.

B. *Specific suggestions.*—Here as regards pastoral work it will be useful to distinguish between the work of the priest in or outside the confessional.

I. *As Confessor.*

(a) For his ordinary work, the confessor has the general principle of Moral Theology and Canon Law that subjective moral responsibility is diminished or excluded altogether by factors not deliberately introduced by the agent which impair or exclude his intellectual or volitional activity. He can, therefore, judge abnormal penitents simply by this principle without trying to assess the precise degree of responsibility—which in any case is impossible. He will, however, be ready prudently to reassure penitents in certain cases, e.g. compulsive ideas, that for them there can be no question of sin.

(b) Probably the most valuable direct psycho-therapeutic work open to the confessor is that of prevention. Not everyone who has a pre-disposition

to anxiety or obsessive states actually develops these conditions, and even when they have been developed, they can be more easily resolved in the early stages. Hence the confessor can do a great deal by instruction and firm guidance to dissipate minor religious and moral worries which, if unchecked, might develop into serious neuroses. If the confessor has a real grasp of the psychology of the emotions he will be able to prevent or abolish emotional conflicts in the religious life of his penitents, and teach them to attain that harmony of the whole man which is essential for a sound and balanced life.¹

(c) Scruples form the commonest and most difficult case of abnormality that the confessor is likely to meet. Space will not admit of their discussion here, but it will be sufficient for the purposes of this article to point out that in many cases they are indications of a real neurosis if they are obstinate and prolonged. Hence they require psychological treatment and frequently expert treatment.²

II. *Extra-confessional activity*, in the form of spiritual direction and consultation, offers a better opportunity for more fruitful work since it allows the priest to study the whole personality. Hence the priest who has acquired the minimum knowledge outlined above will be in a position to do the following :

(a) To differentiate between purely spiritual troubles, and those which appear to be religious but which are really symptoms of a mental or nervous malady.

¹ To help him in this work, the confessor will find a most valuable book, *Safeguarding Mental Health*, by R. C. McCarthy. Bruce Publishing Co. (London : G. J. Coldwell.)

² Valuable studies of Scruples will be found in the *Catholic Medical Guardian*, Oct. 1939 : "Religious Neurosis", by Fr. A. Bonnar, O.F.M. Also Rudolf Allers' "Confessor and Alienist", *Ecclesiastical Review*, Nov. 1938, p. 401, sqq.

(b) If he is sure that it is a neurosis, to differentiate between the cases with which he is competent to deal, and those which require expert psychological treatment. In the latter cases his part would be to recommend a suitable practitioner, and if possible to co-operate with him in the work.

(c) If, however, the neurosis is relatively simple in its early stages, the priest will be able in many cases, if not to cure, at least to alleviate the condition. Put in its simplest descriptive terms a religious neurosis is "a faulty adjustment of the Ego to religious difficulties or to religious reality",¹ and in many cases this state of worry and anxiety is caused by an emotional conflict which in turn is due to wrong ideas about God, religious life, temptation, etc. Hence the priest can help this necessary re-adjustment by explanation, instruction, and sympathetic guidance.

J. S. CAMMACK, S.J.

¹ Bonnar, art. cit., p. 67.

THE ARMY CHAPLAIN'S FACULTIES

SACRA CONGREGATIO CONSISTORIALIS

INDEX FACULTATUM

quae a Sanctissimo Domino Nostro PIO Divina Providentia Papa XII Vicariis castrensibus seu Cappellanis maioribus, quocumque vocantur nomine, in omnibus nationibus aut regionibus in quibus status belli aut militum ad arma convocatio adest vel forte aderit, conceduntur, habitualiter subdelegandae suis cappellanis militariis aliisque, si velint, sacerdotibus utriusque cleri ratione militiae sibi subditis, dummodo idoneis et dignis, in favorem tum ipsorum sacerdotum et clericorum tum militum aliorumque fidelium exercitum terrae, maris et aëris comitantium, atque perdurante praesenti bello dumtaxat valiturae : (A.A.S. xxx, 1939, p. 710).

1. Sacrum bis litandi diebus dominicis aliisque festis de praecepto et, urgente necessitate conficiendi nempe Ssmam Eucharistiam in communem utilitatem, etiam diebus ferialibus servatis rubricis et ieiunio.

2. Litandi Sacrum loco honesto atque decenti, etiam sub dio et in navi, remoto quovis irreverentiae periculo iustaque de causa, servatis vero cautelis, quoties Missa litatur sub dio, ad impediendam fragmentorum Ssmæ Eucharistiae dispersionem causa ventorum, ad hoc adhibito tentorio ad tria latera altaris descendente.

3. Gaudendi personali indulto altaris privilegiati, quoties Missae sacrificium in suffragium animarum illorum, qui in bello ceciderunt, applicant.

4. Legendi diebus dominicis et festis Domini Missam *de Ssmâ Trinitate* ; per Octavam Paschalem Missam Domini-
cae Resurrectionis ; aliis vero festis duplicibus I et II classis Missam *de Beata Maria Virgine*, pro diversitate temporis adsignatam ; in unoquoque casu cum *Gloria* et *Credo*, addita oratione *tempore belli* ; reliquis autem diebus vel enunciatam Missam *de Beata Maria Virgine* cum oratione *tempore belli*, vel Missam *tempore belli* cum oratione *de Sancta Maria*, vel Missam *de Requie*.

Quod si Missam celebrare maluerint festi vel feriae currentis et paramenta coloris ritui respondentis praesto non sint, liceat uti paramentis albi coloris.

5. Benedicendi paramenta necnon utensilia ad sacrificium Missae necessaria, quando sacra unctio non exquiritur.

6. Adhibendi formulam breviorē cum renovanda sit consecratio altaris portatilis.

7. Celebrandi Missam absque ministro inserviente, si hic haberi nequeat.

8. Omittendi "Passionem" diebus quibus legi oporteat, recitando loco Evangelii ultimam tantum partem Passionis, et Dominica Palmarum Evangelium Benedictionis Palmarum.

9. Adhibendi formulam breviorē Benedictionis Palmarum, recitando scilicet orationes "Petimus", "Deus qui dispersa", "Deus qui olivae ramum" (hic benedicuntur et distribuuntur rami) et in fine orationem "Omnipotens".

10. Celebrandi Missam feria V in Coena Domini.

11. Peragendi feria VI in Parasceve sacros ritus, incipiendo tamen a detectione Crucis et, Ss. Speciebus ad altare delatis, Missam proseguendo incensationibus omissis.

12. Permittendi ut in sacellis militibus destinatis etiam in navibus, loco tamen apto et decenti, sub peculiari vigilia capellani militaris, Ssmae Eucharistiae Sacramentum adservetur, dummodo altare in quo ciborium collocabitur sit decenter instructum et sacra suppellectili sufficienter praeditum, ibidem Missae sacrificium semel saltem in hebdomada celebretur, eiusdem ciborii clavis caute custodiatur, lampas coram Sanctissimo indesinenter collucescat et Sacrae Species frequenter iuxta rubricas renoventur.

13. Excipiendi sacramentales confessiones omnium fidelium, qui in exercitu militant vel exercitui quovis modo sunt addicti, captivorum, si forte et ipsi in captivitate sint detenti, et, in locis bellici territorii tantummodo, omnium fidelium ad se accedentium, eosque absolvendi ab omnibus casibus et censuris quomodocumque reservatis, iniunctis de iure iniungendis, cum onere tamen intra semestre ab absoluto bello ad Sacram Poenitentiarium pro mandatis sub poena reincidentiae recurrenti, si de censuris specialissimo modo Sedi Apostolicae reservatis atque de illa, de qua in Decreto S. Poenitentiariae "Lex sacri caelibatus" diei 18 aprilis 1936 agatur. Haec autem valeant etiam pro absolutionibus impertiendis, de quibus infra n. 14.

14. Imminenti aut commisso praelio :

(a) meminerint sacerdotes se, licet ad confessiones non adprobatos, facultate gaudere omnes milites immediate ante praelium vel in praelio dimicantes, prout in mortis periculo constitutos, absolvendi, particulari quidem absolutione, a quibusvis peccatis et censuris, iniunctis de iure iniungendis ;

(b) liceat iisdem sacerdotibus absolvere a quibusvis peccatis et censuris quantumvis reservatis et notoriis, generali formula seu communi absolutione, absque praevia orali confessione, sed doloris actu debite emisso, quando sive prae militum multitudine sive prae temporis angustia singuli audiri nequeant, eosque ita absolutos, ad S. Mensam Eucharisticam, per modum Viatici, admittere. Ne omittant vero poenitentes docere absolutionem ita receptam non esse profuturam, nisi rite dispositi fuerint, eisdemque obligationem manere integram confessionem suo tempore peragendi ;

(c) liceat denique impertire Benedictionem Apostolicam cum Indulgentia plenaria hac formula : *"Ego, facultate mihi ab Apostolica Sede tributa, Indulgentiam plenariam et remissionem omnium peccatorum vobis concedo in nomine Patris et Filii et Spiritus Sancti. Amen"*.

Quoniam vero occasione belli ipsae civitates, quae liberae seu apertae vocantur, aëreis incursionibus expositae inveniuntur, ne christifideles religionis subsidiis in vitae discrimine destituantur, liceat sacerdotibus, instante mortis periculo durantibus praefatis incursionibus, eosdem a quibusvis peccatis et censuris reservatis et notoriis, etiam formula generali eadem ratione de qua sub n. 14 absolvere, eisdemque impertire Benedictionem Apostolicam cum Indulgentia plenaria de qua supra.

15. Adhibendi, in administrando Baptismate adultis, formulam pro parvulis adsignatam.

16. Concedendi infirmis ut Ss̃m̃am Eucharistiam quotidie recipere possint etiamsi aliquam medicinam vel aliquid per modum potus antea sumpserint.

17. Reducendi divinum Officium aut illud commutandi, quando ob aliquod legitimum impedimentum recitari nequeat, in alias pias praeces iuxta rerum adiuncta praescribendas.

18. Dispensandi super lege ieiunii et abstinentiae.

19. Concedendi ut praeceptum paschale adimpleri possit toto anni tempore.

20. Benedicendi unico signo crucis et gratis quocumque titulo :

(a) obiecta pietatis eisque applicandi Indulgentias Apostolicas, necnon coronis eas, quae a S. Birgitta nuncupantur ;

(b) coronas iuxta typum coronarum Ss^mi Rosarii B. M. V. confectas, eisque adnectendi Indulgentias a Patribus Crucigeris nuncupatas ;

(c) Crucifixos eisque applicandi sive sacrae *Viae Crucis* Indulgentias pro legitime impeditis a visitandis eiusdem *Viae Crucis* stationibus, sive Indulgentiam plenariam a quocumque ex fidelibus in mortis articulo constitutis lucrandam.

21. Ditandi numismata ad hoc praescripta singulis scapularium benedictionibus ita ut eadem deferentes gratias et Indulgentias lucrentur scapularium, quin haec ex panno confecta prius receperint.

Ut vero etiam fidelibus, qui captivi sive apud exercitum sive apud civitates detinentur, pro viribus auxilium et solacium afferatur, quae Benedictus XV f. r. superiore immani bello opportune statuerat, ab Augusto Pontifice iterum praescribuntur fideliterque exsequenda mandantur.

Quapropter :

1. Ordinarii dioecesani et Vicarii castrenses seu Cappellani maiores, sub quorum iurisdictione captivi inveniuntur, quamprimum sacerdotes eligant ut curam captivorum gerant, unum aut pro necessitate plures eorum linguae satis peritos ; quos, si nullum habeant intra dioecesis suae fines, ab aliis Ordinariis mutuentur. Hi vero libenter idoneos suppeditent.

2. Sacerdotes ad id munus electi nihil reliqui faciant quod ad captivorum utilitatem tum animi tum vitae corporisque pertineat ; consolentur, assideant, a necessitatibus variis—iisque interdum acerbissimis—allevant.

3. Exquirant praesertim et percontentur, utrum litteris an alio modo, captivi familias de se certiores fecerint. Quod si negaverint se fecisse, suadeant, ut saltem apertas chartulas tabellarias (vulgo *cartes postales*, *Postkarten*, *Post cards*) statim mittant, quibus suos de propria valetudine doceant.

4. Verum, si captivi aut imperitia scribendi aut ex morbo vel accepto vulnere, aut quavis alia de causa, a simili litterarum commercio prohibeantur, sua ipsi manu delecti sacerdotes, eorum vice ac nomine, caritate permoti, scribant, et diligenter studeant—opem, si casus ferat, ab Apostolicae Sedis Legatis petentes—ut epitolae eo tute perveniant quo destinantur.

Datum Romae, ex Aedibus Sacrae Congregationis Consistorialis, die 8 Decembris 1939.

Fr. R. C. CARD. ROSSI, *a Secretis*.

COMMENTARY

Individual chaplains do not receive these faculties by the fact of their promulgation in *Acta Apostolicae Sedis*. They are granted directly to the military ecclesiastical superior or senior chaplain, no matter what his exact title may be, to be subdelegated to priests under his authority, in much the same way as *Quinquennial Faculties* are granted to local Ordinaries, except that in this latter case the faculties may not all be subdelegated. They cease at the conclusion of war.

The wording, however, of n.14 is so framed that it must be taken not strictly as a faculty specially delegated by the Holy See, but rather as a declaration of the common law for the benefit of all priests whatsoever, not merely those under the jurisdiction of senior chaplains.

Ad 1. Priests need no faculty to duplicate if it is necessary to say Mass in order to provide Viaticum for those in danger of death. This faculty permits duplication on weekdays "in communem utilitatem"—that is to say, when the faithful desire to receive Holy Communion which cannot otherwise be given to them except by duplication.

Ad 2. This is usually called the privilege of a portable altar, including the right to celebrate on

ships and in the open air, in which latter circumstance the altar should be veiled on three sides with any suitable material after the manner of the familiar English riddel curtains.

Ad 3. The indulgence of the privileged altar is reckoned to be more secure than the application to the dead of some other plenary indulgence. In making the grant the Holy See *intends* that the soul for whom the Mass is offered shall be released from purgatory, but the Church does not declare that this effect infallibly follows. Altars may be enriched with this privilege or, as in the present faculty, the privilege may be personal to the celebrating priest, i.e. when offering Mass for those killed during the war. A similar privilege was granted by Benedict XV, 28 January, 1915.

Ad 4. Priests may at choice say either one of the five Masses usually printed in a small portable missal, or the Mass proper to the day from the Roman missal, using always a white vestment if one of the proper colour is not available.

Ad 5. Except for the altar stone and chalice, he may bless, with the appropriate formula from the Ritual, all vestments and altar furniture necessary for Mass.

Ad 6. Portable altar stones need reconsecration, from canon 1200, §2.1 : "*si frangantur enormiter sive ratione quantitatis fractionis sive ratione loci unctionis . . .*" for all practical purposes, in so small an article, we may pass over the definition of what is meant by *ratione quantitatis*, since it could hardly happen except by a breakage of one of the consecrated parts as well, i.e. the five crosses. Secondly, desecration occurs "*si amoveantur reliquiae aut frangatur vel amoveatur sepulcri operculum*". The breakage should be repaired with cement, and the repaired altar stone reconsecrated with the short formula II, given in the Appendix to the Roman

Ritual. Chrism is required. Wider faculties were obtained by Bishop Keatinge in the last war: n.7 "Celebrandi Missam . . . etiamsi altare sit fractum vel sine reliquiis."

Ad 7. "Absque ministro" should not, in our view, be interpreted to mean without any one at all present, except when Mass must be said in order to administer viaticum; or to satisfy the precept of Sundays and holy days on the part of the priest; or when the server departs after Mass has begun. Cf. CLERGY REVIEW II, 1931, p. 285, for a discussion of the various deficiencies likely to occur in the person and competence of the server.

Ad 8-11. A chaplain so placed as to be able and willing to accomplish the rites of Holy Week according to the *Memoriale Rituum*, in a building which is not a parish church, should obtain the necessary permission, which would easily be granted. Cf. CLERGY REVIEW XVI, 1939, p. 544. The faculties 8-11 assume that the *Memoriale Rituum* is not being used. Omission of the Passion is not restricted to one Mass when the priest is duplicating. The shortened rites for the blessing of palms and for the liturgy of Good Friday are, so far as we can discover, quite new.

Ad 12. Except that reservation is permitted in a ship's chapel, this faculty appears to make no particular concession beyond releasing chaplains from the new regulations issued in 1938 with regard to the tabernacle, as explained in this Review, XV, 1938, p. 170. The faculty obtained in the last war was wider: n.10: "SS. Sacramentum, si ab haereticis aut infidelibus sit periculum sacrilegii, sine lumine retinendi pro iisdem infirmis, in loco tamen decenti." It would appear that something of the same kind will again be necessary if chaplains are to administer viaticum effectively to troops wounded in action.

Ad 13. As always, the crux in understanding

faculties appears in the section on reserved cases. An attempted simplification of the subject was given in this Review, III, 1932, p. 36, and IV, 1932, p. 271. All the groups of persons mentioned are reckoned to be, in a liberal spirit, equivalent to those in danger of death, and the common law of canon 2252 is applied to them, namely, they may be absolved from all censures; but in the case of those reserved *specialissimo modo* to the Holy See, recourse to the Sacred Penitentiary under pain of re-incurring the censure must take place within six months after the cessation of hostilities. Canon 2252 contains a similar rule for absolution from censures *ab homine*, whereas this faculty n.13 does not; we think, therefore, that for those absolved under this faculty there is no obligation of recourse to the authority which imposed the censure *ab homine*, but this authority retains every right in the external forum in accordance with canon 2251. The censure attached in canon 2388 to the attempted marriage of a priest is reserved *simpliciter* not *specialissimo modo* to the Holy See, but it is subject to the rule of recourse exactly as though it were in the latter class. The extent to which the Church is prepared to go, not in permitting the marriage, but in facilitating the reception of the sacraments on the part of such priests, is contained in the decree mentioned and is further explained in a decree of the Sacred Penitentiary, 4 May, 1937. Cf. CLERGY REVIEW XII, 1936, p. 158, and XIII, 1937, p. 271.

Ad 14. This section which, as already mentioned, declares the common law which obtains *in periculo mortis*, is a liberal interpretation, adapted to conditions likely to occur during war, of canons 882, 892 §2, and 2252. The "general" absolution will, no doubt, be as popular in this war as in the last, but it is of no value to its recipients unless, in addition to other appropriate dispositions, they are resolved to confess

their sins orally and integrally on the next occasion. If it is asked how soon they are bound to confess their sins, it must be observed that the faculty does not read "quamprimum", as in canon 807, nor "inter semestre" as in n.13, but simply "suo tempore"—namely, when next they go to confession. Accordingly, a strict obligation does not arise unless and until a fresh obligation of confessing one's sins arises, e.g. at the time of the paschal precept, or previous to communicating as determined in canon 856. The rule is exactly the same as that which applies to confessing forgotten sins. The wording of this faculty *Ne omittant . . . suo tempore peragendi* is the same as that contained in the declaration of the *Sacred Penitentiary*, 8 February, 1915.

Ad 15. Cf. canon 755 §2.

Ad 16. Cf. canon 858 §2: "bis in hebdomada" is extended to "quotidie". But there is no necessity, under this faculty, for the sick to have been ill for a month.

Ad 17-19. The faculties for dispensing these positive laws are for use in cases where persons are not already excused on the ground of physical or moral impossibility.

Ad 20. According to some instructions given by the Holy See, the words *In Nomine Patris*, etc., should accompany the act of indulgencing Rosaries and other pious objects with a simple sign of the cross. But it is not absolutely certain that any formula of words is required for the validity of the act. Bearing in mind the rule of canon 1148 §2, priests are strongly recommended to use the words in order to remove all possibility of doubt. Cf. *Ephemerides Liturgicae*, 1933, p. 71.

E. J. MAHONEY.

HOMILETICS

Sunday within the Octave of Ascension

Christ enters Heaven. Having finished the work which the Father gave Him to do, He returns to the Father. He is the first Man to enter Heaven. But in attendance on Him were the souls of the just—from the repentant Adam and Eve onwards—who had died in grace, believing in Him, their future Redeemer, and had waited in limbo for this hour. Countless more souls will follow Him to Heaven in the ages to come, until the sum-total of the elect shall be complete.

The Ascension naturally carries our thoughts to Heaven. It brings us to meditate on the end which our fathers in the faith have attained. Our Lord once spoke of a night in which no man can work. Death is indeed a night, the end of life's day, when not now we, but God Himself, will examine our consciences and apportion our deserts irrevocably without our being able any longer to modify our relation to Him by an act of contrition and submission to the priestly absolution. There is this very serious side to death. But death has another side, in which it is considered not as a night, but as the opening of an eternal day. It is rest after work—if indeed we have truly worked the works of God. It is our homecoming, to our Father's House of many mansions, whither Christ ascended to prepare a place for us. The Ascension is a feast on which we are called to exercise the virtue of hope, the second of the great theological virtues, and one which perhaps we do not always sufficiently practise.

Heaven means, first and foremost, the possession of God. We shall see Him as He is (I John, iii, 2), face to face (I Cor., xiii, 12). This vision of God in His glory will give us an everlasting ecstasy. The Church uses a text of the psalms to express in a human way the bliss we shall enjoy: "They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure. For with thee is the fountain of life: and in thy light we shall see light" (Psalm xxxv, 9, 10). What exactly it will mean to us we shall really know only when

we experience it ; for "eye hath not seen, nor ear heard : neither hath it entered into the heart of man what things God hath prepared for them that love Him" (Cor. I, ii, 9). Here on earth our hearts remain unsatisfied with the good things offered to us, because none of those good things is unalloyed with evil, be it only the pain of knowing that they are transient and must sooner or later be relinquished. But God is the supreme and complete good, whom we shall possess for ever ; it will therefore be impossible for us not to love Him utterly with a love of rapture.

To possess God will be the essential bliss of Heaven. It is therefore of Him that we must always think when we think of Heaven ; for Him we must sigh, "as the hart pants after the water-brooks".

This gift of Himself which God will make to us in Heaven is a gift beyond our deserts, beyond what our nature can claim of its Maker. God did indeed, as He must, make us for Himself. But there was no obligation on Him, once He had decided to create us, to create us for the supreme possession of Himself. To see Him face to face, to know Him even as we are known, which is precisely Heaven, is a pure favour bestowed on us by God. Hence we ought intensely to appreciate the love which prompted Him to make us so astounding a gift. "Thou canst not see my face," said God to Moses, "for man shall not see me and live" (Exod. xxiii, 20.) God "inhabiteth light inaccessible : whom no man hath seen nor can see" (I Tim. vi, 16). Such is the transcendence of God ; such His distance from us in the order of nature. He is too intense and brilliant in His infinite splendour for us to approach, or even gaze upon Him. And yet He has bridged in a sense the distance which divides us. He has made it possible for us to see Him face to face, to gaze upon, and enter, the light inaccessible. The eagle can look upon the sun ; he has a stronger eye than ours. God will strengthen the eye of our souls so that we shall be able to bear the vision of Himself. This supernatural strengthening power is known to Catholic theology as the light of glory ; "in thy light we shall see light". We shall be able to approach the Sun of Justice ; to be searchers of the Divine Majesty, and yet not overwhelmed by glory.

Such is the essential bliss of Heaven. But there will be other joys also, the delights which make up accidental beatitude. There will be after the general resurrection the glory of the body—no pain, weariness, or death ; beauty of form, ease of movement, the complete subjection of the body to the soul. There will be the company of the angels—Saints Michael, Raphael, Gabriel, our Guardian Angel, and the whole vast multitude of pure spirits. There will be the companionship of the saints, who during our life have been our friends at court ; of the souls whom we have helped to rescue from Purgatory and who will be for ever grateful to us for our kindness ; of our relations and friends whose intimacy will now be permanent and unalloyed ; above all, of our heavenly Mother, and of Christ, the Author and Finisher of our faith.

The Ascension is a feast of hope. The thought of Heaven, whither our Lord has gone, stirs our desire and intensifies our confidence. Let us recall that in the state of grace given to us we have earnest-money of the glory which is to come (cf. II Cor. i, 22 ; Eph. i, 14) ; that in the Holy Eucharist we have the pledge of eternal life (cf. John vi, 55, 59). It is our part to trade with the talent of grace committed to us, to make full use of the life-giving Eucharist. Such Christian living, combined with earnest prayer for the great gift of final perseverance, will make our calling and election sure (cf. II Peter, 1.)

Whitsunday

The Sundays of this month lead the mind to fundamental truths. Last Sunday we thought of our last end, which is the possession of God Himself in Heaven. This week we turn our minds to the means to that end, namely the life of grace. For today we celebrate the mission of the Holy Spirit, the Life-giver and Sanctifier, who spreads abroad in the hearts of the faithful the life of grace and love.

At the beginning of creation we have an indication of the work of the Holy Ghost in souls. There we read how the earth was void and empty and darkness was upon the

face of the deep, and the spirit of God moved over the waters ("brooded over" would be a better translation). It is not directly the Holy Ghost who is indicated in this text of Genesis ; but that does not change the character of the parable in action. The work of the Spirit was to bring, during the six days of creation, order out of chaos, light out of darkness, life out of death (cf. Genesis i). When each soul enters this world, it too is in a sense a chaos. It is disordered in that it lacks the proper relation to God which grace alone can give. It is dark, for the light of faith is not in it. It is dead ; for only by charity do souls live. Then presently when the waters of baptism flow over it, the power of the Holy Spirit moves over those waters, to order the soul duly to its God, to give it the light of faith and the life of love.

But as yet, in the newly baptized child, these gifts of God are undeveloped. Their development will be the work of a lifetime. And because man, like the earth on which he lives, is under the curse, it is only by much toil in the sweat of his brow that he will be able to cultivate and perfect what God has implanted in him. Left to itself, his nature will tend to produce the thorns and briars of evil habits rather than the good fruit of virtue.

Baptism is but the beginning. It is, so to say, merely the first sketch of God's plan ; the plan must be filled in as life proceeds. Baptism gives only the life and beauty of a child ; the sacrament thus prepares for a development which will gradually bring the vigour of vitality, strength of frame, and perfection of form and feature which belong to one who has grown into full stature in Jesus Christ. The remains of darkness and emptiness, and the seeds of death and decay are still with the soul ; for though baptism removes the stain of original sin, it does not remove its effects. Ignorance still clouds the mind, malice and weakness pervert or hold back the will, and the law of the members struggles against the law of the mind. We always need the brooding Spirit to enlighten, warm, heal, cleanse, and soften us.

In strong, terse phrases the Sequence of Pentecost sets forth our defects to the Spirit of holiness and love :

Lava quod est sordidum. We are stained, some seriously,

but all to some extent. We are dusty travellers on life's way. We need constant cleansing by frequent use of confession and daily examination of conscience and renewal of sorrow. Acknowledging this, we beg the Holy Ghost for the saving grace of an abiding sorrow for sin.

Riga quod est aridum. We are dry and indevout. We are very little impressed by spiritual truths, by the beauty of Catholic doctrine, devotions and liturgical ceremonies, and by the example of Christ and His saints.

Sana quod est saucium. We are wounded by concupiscence and sin, so that our minds are ignorant and prone to remain so, and our wills are weak in spiritual things and prone to collapse when temptation presses.

Flecte quod est rigidum. We are hard sometimes, and unbending. We cling to our likes and dislikes at the expense of truth and moral uprightness.

Fove quod est frigidum. We lack the warmth of love for God and our fellow-men. There is a winter over our souls, so that we are barren, dull, and lifeless in the things of the spirit, and faith can take but a tenuous hold on us. We need the ready, generous will of men of devotion.

Rege quod est devium. We are crooked in our dealings with God; not quite sincere in our professions of loyalty to Him, or in our resolutions to do better. We are wayward and fickle in our service of Him; and in our dealings with our fellow-men we are self-seeking and perhaps positively unjust. In general we prefer to wander among the apparent delights of the world rather than follow the narrow way that leads to true joy.

The effort to grow in goodness must be prompted and dominated by charity; for charity is the special work of the Holy Ghost; "the charity of God is spread abroad in our hearts by the Holy Ghost who is given to us" (Rom v, 5). The doing of one's duty, the saving of one's soul, the fulfilling of the will of God are good and holy motives. But there may be a sternness and reserve about them which damp generosity and rob the soul of full joy and peace in God's service. No. We should act as sons, loving their Father. Thus we shall be more readily under the influence of the Holy Spirit, the Spirit of Jesus, by whom we cry, "Abba, Father" (Gal. iv, 6).

Trinity Sunday

God is the first contemplative. From eternity He has been absorbed in one unchanging vision of the unfathomable depths of His Being. Thus gazing into His own infinite splendour, He has been enraptured with the love of His supreme excellence. Reason could tell us this much about God. Revelation carries us beyond the point where reason halts. It discloses the true inner life of God and shows us what is involved in His contemplative love of Himself.

Revelation tells us that the changeless gaze of God into Himself is an act of begetting ; that it means in God the existence of two Persons, the Father begetting and the Son begotten. It tells us also that the love which God has for Himself means the existence of a third Person, breathed forth by Father and Son, and consubstantial with them, the Holy Ghost.

God has told us of His own wonderful life, not to satisfy our curiosity about the First Cause whence we come, but because that family life of His is by His gift ours also. Two Sundays ago we meditated on Heaven ; and we recalled how the essence of Heaven means the vision of God face to face. It is an astounding promise made to our little, earth-bound, sinful souls. There awaits us, if we die in God's grace, a contemplation of Him which is nothing less than a sharing in His contemplation of Himself. We shall share an intimacy of knowledge and love ; He and we shall be friends indeed. We shall see that mystery of mysteries which we have believed on earth ; we shall see the Father begetting, the Son begotten, and the Holy Ghost proceeding. And we shall thrill with love at the vision. We shall be held in such a transport of delight that there will be nothing but happiness now, and no sin or sorrow any more.

Now we begin to see what St. Peter meant when he spoke of us as sharing great and precious promises, whereby we become "partakers of the Divine Nature" (II Peter i, 4). He meant that we shall share God's living activity of knowledge and love of Himself.

But St. Peter was not thinking only of Heaven when he wrote those words. Already on earth that sharing by us of

the Divine life begins. This is clear from the inspired writings of St. John and St. Paul. St. John's Gospel is full of the doctrine of life. The beloved disciple reports Our Lord's constant teaching that He is the light and the life of men. Christ and His apostle apply only one attribute to this life ; it is eternal or everlasting. Sometimes, of course, they are referring to the life in Heaven ; but not always. For instance, Our Lord says : "He that eateth my flesh and drinketh my blood *hath* everlasting life" (John vi, 55) ; and again, "This *is* eternal life : that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John xvii, 3). Those, therefore, who know Jesus Christ by supernatural faith and eat His Flesh have already on earth eternal life. There is thus only one life, beginning now and lasting into eternity.

St. Paul has the same teaching. He says of charity that it "never falleth away" (I Cor. xiii, 8). Charity is of its nature undying ; and for that reason it is greater than faith and hope. When we see God, there will be no more room for faith and hope ; but charity will abide. Most of us make a fuss about dying. Not so St. Paul, who desired to be dissolved and to be with Christ ; or St. John who prayed : "Amen, come, Lord Jesus." For them the only life that mattered was eternal life, beginning here and continuing beyond the grave. Physical death was a mere episode—indeed, a thing to be desired, because it would mean the expansion of the everlasting life of the soul.

There is thus a great truth, firmly to be held. It is that the life which we shall live in Heaven and by which we shall know God as He is and love Him as He loves Himself, is already ours when by His mercy we are clothed with grace and virtue.

Are we, then, already in Heaven ? It is all too plain from the experiences of life that we are not. Our supernatural love of God is indeed the same as it always will be. But our knowledge of God is different. And because of the difference of knowledge our love of Him is unstable and can fail. We know now, St. Paul says, in part, in a glass darkly. This is the knowledge of God by faith. By this faith we are aware of Him, but He is, as it were, veiled and hidden. So we are left longing, dissatisfied, hoping for the

lifting of the veil ; and our heart is restless for Him who made it. In Himself the Light, God is to us darkness. We are like men in a shuttered, unlit room, who know that someone is there, about whom we have heard much, and whom we are longing to see, but cannot.

But yet we possess Him even here. Our Lord said : "If any man love me . . . my Father will love him, and we will come to him and make our abode with him" (John xiv, 23). A little earlier He had spoken of the Spirit of truth, the Holy Ghost, who would come to abide with the apostles and be in them. St. Paul has the same doctrine : "The charity of God is spread abroad in our hearts by the Holy Ghost who is given to us" (Rom v, 5). Thus the wonderful life of faith and love of which we have spoken involves the presence in our souls of the Sacred Trinity. It is not the ordinary, universal presence of God in His creation in virtue of His ubiquity. It is a new presence, whose reason is love ; it is Divine intimacy with the souls of men. God dwells in them as a Friend with a friend.

There He gazes into the depths of His own Being, and loves Himself. The Father begets the Son and the Father and Son make the Holy Ghost to proceed—all this hiddenly, but really, within the souls of men. Continuously it goes on, for the Divine Processions are ever old and ever new. Thereby men live in supernatural intimacy with the Blessed Trinity. By faith they are aware of His presence, though He remains veiled. And they love Him with a supernatural love which will never die, unless they are faithless to His friendship. And the Blessed Trinity is in active contact with them—the Father through the Son begetting them by faith as His adopted sons and the Holy Ghost deepening and intensifying their filial love of the Father.

Thus is the great prayer of Christ fulfilled : "That they all may be one, as thou, Father, in me and I in Thee ; that they also may be one in us. . . . I in them, and Thou in me, that they may be made perfect in one" (John xvii, 21, 23).

Sunday within Octave of Corpus Christi

During this Octave we deal with another great and vital feature of the supernatural life. The sacraments are the chief means of grace instituted by Christ ; and among the sacraments the Holy Eucharist is paramount, since it is Christ Himself.

The Fathers of the Church speak in very striking and penetrating terms of the results of Holy Communion. St. Cyril of Jerusalem says : "Therefore with full conviction let us receive it as the Body and Blood of Christ. For under the form of bread there is given to you His Body and under the form of wine His Blood, that through partaking of Christ's Body and Blood you may become concorporeal and consanguineous with Him." That word "consanguineous" affirms a blood relationship between Our Lord and us as the effect of Holy Communion. All men are already blood relations. The blood of Adam flows in all their veins. The same blood-stream flowed in the veins of Christ. Since He had no human father, He was not a natural son of Adam. But through His Holy Mother He descended from Adam and was of our race. The human blood which flows in our veins flowed in the veins of Christ. In that common blood lies our natural relationship with Him ; He is a Man like us, our Brother in the order of nature. From St. Cyril we learn our relation to Christ in the supernatural order. Again, it is consanguinity, and He is our Brother. He and we share a common life, it is conveyed from Him to us by our receiving from Him His living Flesh and Blood to be the food of our souls.

St. Cyril continues : "Thus we become Christ-bearers, His Body and Blood being distributed among all our members". The influence of ordinary food and drink pervades the whole body. Every organ is nourished and strengthened, and we experience a sense of general well-being. It is the same, says St. Cyril, in the supernatural sphere. The sanctifying influence of Our Eucharistic Lord is all-pervading. He increases the endowment of living grace and virtue which the soul already possesses. He fortifies the will to be energetic in the pursuit of good and

resistance to evil. He enlightens the mind, enabling it to grasp, penetrate, and cling to the truth. He calms and restrains the passions, making them more easily subjected to the control of the will. At times, too, He stirs our emotions, so that we feel our hearts burning within us and we know Him, as did the disciples of Emmaus, in the breaking of bread. Such a stirring of our cold hearts may be simply a general glow of spiritual well-being which He infuses into us ; or it may be something more intimate and definite—a flashing thought, perhaps, which strikes home within us, lighting up an old truth with new brilliance, or giving an intuition of a salutary conclusion which flows from premises long held but not hitherto seen in their fuller import. In such cases the sweetness and power of these inspirations abide, at least for a time. Indeed, from that moment of intimacy we are different men and women. Christ has spoken interiorly as only He can speak, and His living and effectual word has pierced to the depth and marrow of our souls.

Another great St. Cyril, of Alexandria, expresses in a different way the all-permeating influence of Christ in His supreme Sacrament. He writes : "The Saviour Himself says : 'He that eateth my Flesh and drinketh my Blood abideth in me, and I in him.' It is particularly to be noticed that Christ does not say that He will be in us merely by a relation of affection (as a friend may be said to be in the heart of his friend), but He says that He will be in us by a physical partaking of Him. For just as when one melts two pieces of wax in the fire and mingles them together one makes one lump of the two, so, when we partake of the Body and Blood of Christ, He in us and we in Him are made one." It is a strong image. But it brings home to the mind the very real union which takes place between Christ and us in Holy Communion. It is really no more than Christ Himself affirmed when He said : "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine, you the branches. He that abideth in me, and I in him, the same beareth much fruit : for without me you can do nothing" (John xv, 4-5). Each of us is in relation to Christ as the branch of a vine in

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relation to the vine itself. As the branch depends on the vine for its life, so do we depend on Christ. The supernatural vitality which pervades us is all from Him. Pope St. Leo the Great writes : "The partaking of the Body and Blood of Christ has precisely this effect, to make us pass into that which we receive, and to make us bear wholly in the spirit and the flesh Him in whom we have died and been buried and have risen again." Truly, in a way not known to nature "in Him we live and move and are". We realize how deeply significant are St. Paul's words : "I live, now not I, but Christ liveth in me." Our Lord Himself dared (may we say) to affirm : "As I live by the Father, so he that eateth me the same also shall live by me" (John vi, 58).

Christ is the life of each of us. Therefore He is the life of all of us together. There is one life ; it is His life. We share in it. In thus sharing the one life which He came that we might have and have more abundantly we are all intimately linked to one another. "O sacrament of piety !" exclaims St. Augustine, "O sign of unity ! O bond of charity !" As St. Paul says : "We, being many, are one bread, one body, all that partake of one bread" (I Cor. x, 17). Just as many grains of flour are combined to make the bread which is transubstantiated into the Body of Christ, so many men are banded together in faith and charity to form the one Body of Christ, which is His Church. Thus the very texture of the host is a sign and symbol of the unity of life in Christ which the Holy Eucharist effects. Moreover, the fact that It is under the form of food is again a sign and symbol of that unity. Holy Communion is the family meal of the children of God. It is at the family meal that the bond of union between the members of a family is expressed and felt. The meal is the natural social gathering, expressing unity. But Holy Communion is not merely the sign and symbol of unity. It is also the agent of unity ; for by it the one life of Christ is imparted to us all. There are many common bonds which link together God's great human family. There are common blood and common descent, common physical characteristics, common reasoning faculties, common social instincts, the common lot of labour and toil. These are our natural

bonds. In the supernatural order there is the common Fatherhood of God and Brotherhood of Christ, the universal Redemption effected by Christ, and there is the Eucharist, which as Mass and Sacrament signifies to us and carries effectively amongst us all the saving agencies of Redemption, for it is nothing else than Christ Himself, source of all our spiritual life.

By the Eucharist is fulfilled Christ's beautiful prayer, which He prayed after the Apostles' first Holy Communion : "That they all may be one, as thou, Father, in me, and I in Thee ; that they also may be one in us . . . I in them, and Thou in me : that they may be made perfect in one" (John xvii, 21, 22).

J. CARTMELL.

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NOTES ON RECENT WORK

I. LITURGY

IT has been a pleasure to receive and to read the *Report of the Twenty-First Annual Meeting*¹ of the Franciscan Educational Conference, held at Chateauguay Bay, Canada, in June of last year, more especially as the subject happens to be *Sacred Liturgy*. The members of the conference came from many parts of Canada and the United States, and included representatives of all three families of the Franciscan Order. The present volume of the report contains, in addition to the papers and discussions on the Church's liturgy, a full account of the proceedings at the conference and a useful list of books and articles by Franciscan writers. It was appropriate that the first paper should be one on "Liturgy and the Franciscan Order", by Fr. Hyacinth Workman, O.F.M., which determines the part played by the Order in the Church's liturgical life during the period intervening between the years 1223 and 1568, the latter year being that in which Pope Pius V promulgated the revised Roman Breviary by the bull *Quod a nobis*. Fr. Workman considers in turn the liturgical life and spirit of St. Francis and its influence upon his Order; the history and evolution of the Breviary during the three centuries under discussion; the propagation of the Breviary outside the Order; the influence of the Franciscans upon the Roman Missal; the feasts and offices with which the Order has enriched the Roman liturgy; and, finally, the proper of the Order in the Romano-Seraphic Breviary, Missal and Ritual. The first section is perhaps the most attractive, and gives many details about St. Francis's liturgical life, his zeal for the Divine Office, and his love for the Holy Eucharist.

The second paper, rightly described in the report of the proceedings as the most difficult in the programme, has as its subject "Eastern and Western Liturgies", and was the work of Fr. Cuthbert Gumbinger, O.M. Cap. (or, in the form more customary in this country, O.S.F.C.). It is a substantial treatment of the subject, ninety pages in length,

¹Published by the Conference, Office of the Secretary, Brookland, Washington, D.C., November 1939. Pp. liv, 289. Price not stated.

and is divided into six sections dealing with the definition and role of the liturgy, Christ as the centre of the liturgy, the origin of the various rites, the Eastern liturgies, the Western liturgies, the liturgy and reunion, and the Mass of the Priesthood of Christ. Some readers will be of the opinion, no doubt, that the author has attempted too much in the space of a single paper, and that it would have been better to omit the somewhat cursory discussions of the minor rites of Eastern Christendom. A number of criticisms of details might be made, and the bibliography suffers from some notable omissions, for example, Dr. Fortescue's *Lesser Eastern Churches*, Père Salaville's *Introduction to the Study of Eastern Liturgies*, the same writer's article, "Epiclèse Eucharistique", in the *Dictionnaire de théologie catholique*, t. v, coll. 194-300, and Père Janin's *Les Eglises orientales et les rites orientaux*. All these works are also missing from the "liturgical library" at the end of the book. It remains true that Fr. Gumbinger's paper is a clear and workmanlike introduction to the subject and one that might be usefully reprinted as a pamphlet.

Other contributions, all valuable in their own way, may be dealt with more briefly. Fr. Edwin Dorzweiler, O.M. Cap., spoke on "Liturgy in the Making: Psychological Factors"; there were symposia on the teaching of liturgy in schools, universities, and parishes, and on liturgy in its relations to other disciplines; Fr. Leonard Wren, O.M.C., contributed a paper on Rubrics and liturgical law, and the final session at which papers were read was devoted to "Liturgical Values" and "The Mystical Body". There are a few misprints in the bibliography, e.g. Coelho for Coelho, de Puinet for de Puniet, Goosens for Goossens, and Baudat for Baudot.

As it happens, the last book mentioned in the bibliography of *Sacred Liturgy* is *Le Poème de la Sainte Liturgie*, by the Abbé Maurice Zundel, the revised edition of which, in the original French, has a preface dated June 1934. The book has now been translated into English by Mr. Edward Watkin under the title of *The Splendour of the Liturgy*,¹ and the reviewer's first duty is to express his agreement with the publishers when they remark: "It is impossible to treat

¹ London: Sheed & Ward, 1939. Pp. xii, 308. Price 7s. 6d. net.

adequately of any book in a catalogue, but of this book the impossibility is most immediate and inescapable." One might add that only a very lengthy review could be expected to do justice to such a book, and it would, of sheer necessity, consist mainly of quotations. It is not that the book is difficult to describe in a rough-and-ready way. In fact, the title of the French original gives a much clearer idea of the contents than does the one substituted for it in English. Nor is it a book that suffers from any lack of clarity in its divisions or in its subject matter. It is simply that there are so many good things for anybody's choosing, and that it is not easy to point to any one chapter which does not contain all and more than all that most minds might hope to realize about the inwardness of Holy Mass, after lifetimes of study and prayer. There are and there will continue to be many great works on the history and development of the Roman liturgy. One has only to think of Gühr, Fortescue, Vandeur, Destefani, and others, not forgetting the excellent study for beginners to be found in Canon M. S. MacMahon's *Liturgical Catechism*.¹ Now imagine a mind which is fully aware of all that is best in the authors but which, for the purpose of this book, has strained out whatever is not strictly necessary for a reader's appreciation of the march and sequence of the Mass, and has set down in writing the fruit of meditation and devotion regarding the symbolism of the Holy Sacrifice and the profound realities that underlie the symbolism. This may give some rough idea of the Abbé Zundel's achievement in this truly masterly work.

Many readers will be grateful for the absence of a long introduction. Such things are excellent in their way and are often indispensable, but at times they serve as deterrents. Here there are short chapters on a sacramental view of the universe, entitled "At the Springs of the Benedicite", and on the meaning of the asperges, and straightway the work is seen to fall naturally into its three divisions. The first deals with the Mass of the Catechumens or the liturgy of

¹ Of the authors mentioned, the least familiar will perhaps be Don Gaspare Destefani: *La Santa Messa nella Liturgia Romana: spiegazione dei riti e delle formole*, Torino, Berruti & C., 1935. Pp. 809. Price L36. It has the advantage over many similar works of being delightfully and profusely illustrated. See THE CLERGY REVIEW, Vol. XI, pp. 491-92.

the synagogue ; the second is styled the Liturgy of the Supper or Mass of the Faithful ; the third is a summary and amplification entitled *Fons aquae salientis in vitam aeternam*. Again one may quote an excellent comment of the publishers that in this book : "every part of the Mass, everything used, everything done, is seen in the light of God's eternity and man's—every part of the Mass, and as well those other liturgical things which surround it". There is a passage in the section on the *Oratio super populum* which recalls a penetrating observation in Chesterton's *Autobiography* (p. 329) about the wonder of the renewal of divine life in the soul by absolution, and it may help to illustrate the charm of matter and of manner, both so well preserved in this English translation : "The eyes of the soul keep the exquisite limpidity of a child's, and her countenance is fresh because the stamp of time has been effaced by Divine youth of eternity. Our youth is *in front* of us, we are approaching our birth" (p. 243).

From an outstanding literary triumph we may turn to what may best be regarded as a literary curiosity. It is the *Index Breviarii Romani*, which is said to contain every proper name in the Roman Breviary and in the supplement for the use of the Clergy of the City of Rome.¹ There is no author's name on the title page, and there is no indication that the work has received an *imprimatur*. A map is included in the purchase price, and the marginal letters and figures, which have their counterparts in the index, make it easy to locate many of the principal places referred to in the Breviary. In addition to such names, "many interesting words are listed (for instance : sacramentum, sanctus, etc.) to show the various meanings in which the Breviary uses them". The relatively small size of the index suggests that only a selection of many possible entries under such headings has been provided by the unnamed compiler, and it is unfortunate that the compressed style of tabulation has, in some instances, tended to give a false impression. So a reference to *conceptio* reveals a cross-reference to *immaculata conceptio* where one meets with the entry *Immaculatus concipitur solus Christus*. The feast of 8 December is not mentioned

¹ Agent : M. Houghton, 14 Bury Place, London, W.C.1, 1939. Pp. 53. Price 5s., postage included.

at all, though two of the octave days are entered under *peccatum originale*. The entries *coelibatus vetitus antiquitus* (referring to the fifth lesson in the Common of Holy Women), and *castitas non culta a veteribus sanctis* might lead the unwary to entirely false conclusions about Christian antiquity. Most misleading of all is the entry under *adoratio* which runs: *adoratur corpus B.V.M.* The reference here is to the fifth lesson for 18 August, taken from St. John Damascene's second homily in *dormitionem B. V. Mariae* (see Migne, P.G., 96, col. 748). It is true that the Breviary text reads: "... *corpus adorare voluisset*", but in the Greek text the word translated *adorare* is *proskunēsai* which, as is well known, is used in the New Testament and elsewhere in a variety of senses, including that of reverence to human beings. Hence Père Rouet de Journel, in the *Enchiridion Patristicum*,¹ renders the passage more correctly as "*et corpus quod Deum susceperat VENERARI voluisset*".² Enough has been said, perhaps, to show that this index must be used with caution in the case of words having a bearing upon theology. One or two misprints or misquotations (e.g. *divinae naturae corsors, massa damnanda*) have been remarked in passing.

The number of books designed to help the clergy in their recitation of the Divine Office, and more particularly of the Psalter, is ever increasing, and the most recent edition of the Church's book of praise appears to be Padre G. Mezzacasa: *Il Salterio e i Cantici, testo latino e italiano annotato e disposto secondo la recitazione dell'Ufficio Divino*.³ As in the various editions of Fillion's *The New Psalter of the Roman Breviary*, the Latin and Italian texts are printed in single columns on opposing pages, the arrangement is that of the Breviary psalter, and there are footnotes giving short explanations of the meaning of the text. The testing of certain passages seems to show that this is a solid and meritorious piece of work. It is clearly printed on thin but not transparent paper, and in form resembles the medium-sized Pustet Breviary. For those who already possess the books

¹ *Freiburg in Breisgau*, fourth and fifth edition, 1922, sec. 2390.

² My capitals. On the character, historical or otherwise, of these homilies, cfr. the *Dictionnaire de théologie catholique*, s.v. Assomption de la S. Vierge, t. i, col. 2135 and Jean Damascène (Saint), t. viii, c. 737.

³ Turin, Società editrice internazionale, 1939. Pp. xii, 602. Price not stated.

by Fillion, Van der Heeren, and other commentators of the kind, this latest addition to the vast library of books on the Psalter will be in no sense indispensable.

JOHN M. T. BARTON.

II. PHILOSOPHY

Sir Arthur Eddington has given us at intervals of about five years three books which reflect the state and development of scientific thought and his own assessment of it in the last decade. The first, *The Nature of the Physical World*, was the most sensational, since it introduced to a large public the ideas which made their appearance with the theory of relativity. It was so charmingly written, with such a wealth of felicitous expression and humorous illustration, that it deserved a high place as literature apart from the importance and comparative novelty of its subject matter. Among the many "popular" works of scientific exposition, Eddington's certainly take the lead, a fact which has been recognized by the publication of *The Nature of the Physical World* in the Everyman Library. The book gave, of course, Sir Arthur's personal view both of the state of Physical Science at the time it was written, and of the philosophy which he thought consistent with that knowledge. The former has changed considerably in the eleven years since the first book appeared, but the latter has, according to its author, remained substantially the same. He says in a work which has recently been published:¹ "Neither the scientific advances of the last decade nor the years of reflection have altered the general trend of my philosophy"; and though this may be accepted, it does seem that there is an alteration of emphasis in the last book as compared with the first. The element of subjectivism seems now more prominent, and the view now put forward is less like that of the "plain man", or rather of the "plain scientist", than was that of eleven years ago. It was this subjectivist tendency of his which occasioned a good deal of criticism of his first book from Neo-Realist philosophers; but on the whole he showed satisfactorily, in *New Pathways*

¹ *The Philosophy of Physical Science*. C.U.P., 1939. 8s. 6d. net.

in *Science*, published in 1935, that the critics had not "grasped their author's meaning". In the present work he gives an important position to an element which he names structuralism, and which he develops fully for the first time, though the nucleus of it is to be found in *New Pathways in Science*.

It ought to be said that Sir Arthur's approach to the philosophy of science is distinctly that of a scientist, not of a philosopher—by which is meant that the environment in which he lives and is at home is that of the scientific observer rather than that of the abstract thinker. This is not to belittle his capacity for abstract thought, but it gives a special character to his philosophic work, inasmuch as he is concerned to find a philosophy which may be accepted by scientists without inconsistency. There follows from this the rather paradoxical result of making his books especially valuable to philosophers who are not scientists, since in them they can see through a scientist's eyes. Thus, at the very beginning of the book he defines the physical universe as the world which is described by physical knowledge. Though this definition is plainly circular, this is not of much account, as it is less a definition, in reality, than the statement of a point of view, viz. that the inquiry to be conducted is one into the nature of knowledge, and that the result of it will be to show that this knowledge is very largely the product of our minds. The distinction is recognized, however, between the laws of nature and the physical universe, so that it is pointed out "that to explain away the laws of nature as wholly subjective is not the same as to explain away the physical universe as wholly subjective". This word "subjective" is perhaps not very happy and is certainly vague. The first impression made by it is that beings so described are pure *entia rationis sine fundamento in re*, but this is not the meaning that the author attaches to it, for he wishes to convey that the frame of our knowledge is the product of our minds; partly because of our natural sensory equipment, and partly because of our conscious employment of definite plans and instruments of observation, both of which are "selective" of the observed material. Understood in this sense, Sir Arthur maintains that "all the fundamental laws and constants of physics can be deduced unambiguously from *a priori* considerations, and are

therefore wholly subjective". So at the end of the first section of the book he has reached "the position of idealist, as opposed to materialist, philosophy. The purely objective world is the spiritual world: and the material world is subjective in the sense of selective subjectivism". The qualifications of "objective" and "subjective" in this conclusion should be noted, as they make Sir Arthur's assertions much less startling than they appear at first sight. I think Thomists will have little to quarrel with in this statement, bearing in mind, among other things, that there is, as St. Thomas says, "a certain sense abstraction".

We must pass over two informative chapters, *Epistemology and Relativity* and *Epistemology and Quantum Theory* to draw attention for a moment to one entitled *Discovery or Manufacture?* which is a simple statement of the contention with which the first part of this book is concerned. The statement is, in fact, over-simplified, since it suggests that as the sculptor discovers the form of a human head in a block of marble by chipping it with a chisel, so the physicist discovers electrons, wave-forms, etc., by applying his instruments—that is to say, he manufactures them. Put thus baldly it is not an exact expression of the author's view, but it does indicate the trend of his theory of selective subjectivism.

The second part of the book is concerned with the concept of Structure, and the author's theory of "Structuralism", a more mathematical conception, derived from a consideration of the Theory of Groups, of which an account was given in *New Pathways in Science*. Here we are shown how by means of structure Mathematics is enabled to get a grip on the material of the physical universe, and how, in consequence, this material is modified. What is said here as to the nature of the knowledge so obtained may be usefully compared with the much more thorough-going analysis of this kind of knowledge worked out by M. Maritain in his chapter on the "Knowledge of Sensible Nature" in his *Degrees of Knowledge*. The great advantage of structural knowledge, Sir Arthur points out, is that since it "can be exactly specified by mathematical formulae" it is communicable, whereas most of our knowledge, such as that of our sensations and emotions, is incommunicable. The

result is that "physical science consists of purely structural knowledge, so that we know only the structure of the universe which it describes". (p. 142). It is here recognized that it does describe—though certainly in an abstract and partial way—a physical universe which contains more than that which is comprised in structural knowledge, and this is explicitly acknowledged further on when the concept of existence is under discussion. This forms a corrective to the impression conveyed by the insistence on the subjective character of our knowledge, and in fact Sir Arthur is less "subjectivist" in his philosophy than some of his more startling statements would lead one to suppose.

It has not been possible to touch on more than the main theme of this book here, and this is clearly worthy of careful consideration. In addition there are many points dealt with incidentally which can be of great service, e.g. the "debunking" of the superficial deduction of free-will from the Heisenberg "uncertainty" principle, which we sometimes come across even in scholastic writings. Free action has nothing in common with random action, but is opposed to it.

It may be added that the book is written with Sir Arthur's accustomed wit and elegance, though it is noticeably less light-hearted than his earlier works.

The hold which physical science has gained on our contemporaries, and the respect in which it is held by them, are chiefly due to its powerful effect in altering the conditions of our material life. When applied in practice it works. This has had the illogical effect of making men think that it is the only form of genuine knowledge, and consequently that the material world with which it deals is the only world we can know, and so, at least so far as we are concerned, the only world there is. The errors which follow from this materialistic outlook are most excellently made plain in a little book which appeared in January called *The Fate of Modern Culture*.¹ This is the first of a series of books which are to be issued monthly and are designed to show that "only the authentic Christian tradition has the answer to the problems which beset the present age". In the first two chapters the idea that science is the only reliable form of knowledge which we have, with the consequent abandon-

¹ By J. V. Langmead Casserley. Dacre Press, Westminster. 1s.

ment of philosophy, is discussed. This conviction, which is now widespread among the masses, the author attributes to two causes: first, the success of science in controlling nature, and second, the confused state of modern philosophy. The second of these causes is, to a great extent, the result of the first, since the efficiency of science has conduced to a concentration on material progress, to the view that the universe is a rigidly determinist system, and that man himself is but the product of blind evolutionary forces, and not, as the ancients thought, a being who governs himself by reason and will. This rejection of reason and its expression in Metaphysics the writer finds to be the root of the disorders of the modern world. All the philosophic and moral chaos with which we are now confronted arises in fact from the division of man and his knowledge into two entirely distinct parts, the material and the spiritual. This division was due, in the first place, to scientific advance, but was eagerly accepted by philosophy, which since the time of Descartes has developed on this dualistic hypothesis. Since the material side can be experimented with, while the spiritual cannot, the latter has tended to be more and more neglected, and finally abandoned. It is this state of affairs which is here dealt with under the head of Positivism, and it is shown that unless reason be given its proper place as the dominant constituent of man, the result is mental and moral chaos, such as we see in philosophy and society today.

Chapter IV of this book is especially noteworthy, as it states clearly and explicitly the views of the vast majority—of Englishmen, at any rate—about what we ought to aim at. "Wealth for all, leisure for all, pleasure for all, an enlightened psychological interpretation of man producing a legal code and a conventional morality which subjects him to a minimum of restraint, these are to be the chief characteristics of the New Jerusalem which the triumph of science will usher in." That this is a false hope is now every day more plain, but the author shows that it is a fundamentally mistaken hope, inasmuch as man's nature cannot be satisfied by such purely material rewards. He here appeals to the concept of "natural law", and he is right in doing so, though his notion of what natural law is seems inadequate, since he does not take account suffi-

ently of the fundamental fact that it is, as St. Thomas says, "aliquid per rationem constitutum". It is impossible here to discuss this more fully, but it is a flaw in this excellent little book. In general, the author has certainly got hold of the essence of the ordinary man's idea about the world, and in the main his refutation of it is true and solid. This refutation derives, as he says, from the authentic Catholic tradition, and some aberrations are accounted for by the fact that the author approaches this tradition from without. He is sympathetic to it, but it is not his own. So his notion of freedom is faulty, his distinction of the spheres of philosophy and science, as dealing exclusively with necessary and contingent being respectively, erroneous and dangerous, and such statements as that "men have in themselves, as part of their very essence, a capacity to create", inaccurate. These defects do not rob the little book of its value, which is very great, and it deserves to be widely read.

The author of *The God of Reason*¹ states that "it is the eternal validity of the valid metaphysical arguments to God that I hope to show forth in a simple manner"; he thus indicates that it is not his intention to formulate these arguments in a technical or even very strict fashion. But I think his book would have been much more persuasive if he had not adopted quite so dogmatic a tone towards the persons and opinions with which he disagrees, and it is more than doubtful whether his theories of "contingently necessary beings" and "specific individuality" can be harmonized with his strong Aristotelianism and Thomism. At any rate, the book is written in a style which should make it easily intelligible to the ordinary man, and so serve to dissipate some of his prejudices as to the possibility of a rational approach to the fundamentals of religion. As always in the case of Sheed and Ward books, the typography and production leave nothing to be desired.

The works of Cajetan have not, generally speaking, been very accessible to the ordinary student. This fact assures a welcome, though of course in a limited circle, to the new edition of his *Commentary on the Categories*.² The text

¹ By J. K. Heydon: Sheed & Ward. 151 pp. 5s. net.

² Thomas de Vio Cardinalis Cajetanus: *Commentaria in Praedicamenta Aristotelis*.—ed. M-H Laurent, O.P., Romae apud Institutum "Angelicum", 1939. 16 lire.

is that of the first edition published in Venice in 1506, and the printing and production of the book at its astonishingly low price are excellent.

R. P. PHILLIPS.

III. HISTORY

Henri Pirenne's brilliant survey of the history of medieval Europe was reviewed in these pages last July, and his theory of the transition from the ancient world to the Middle Ages was briefly sketched. He maintained that the barbarian invasions of the Roman Empire in the fifth century produced no fundamental changes in economic and social life, that the unity of the Mediterranean world remained unbroken down to the eighth century, and that this unity was shattered as a result of the spread of Islam, the Arab conquest of Africa, and the suspension of trade between East and West. Without Mohammed, he asserted, Charlemagne could not have existed. This was the thesis, already tentatively sketched, with which Pirenne shook the academic calm of the International Congress of Historical Studies at Oslo in 1928, and he devoted the last years of his life to improving it and to collecting evidence in its support. It was in May 1935, a fortnight before he died, that he completed the first draft of *Mahomet et Charlemagne*, where the whole argument is fully developed. Messrs. Allen & Unwin have now provided us with a well-produced English translation of this remarkable book.¹ Pirenne's approach to the question is based on the evidence provided by economic history. He sets out to show that in ways of life, manners, and outlook the barbarian invasions produced very little change in Western Europe. Language, currency, weights and measures, writing and writing materials, the kinds of foodstuffs, art, law, administration, taxation, and the social classes all show a fundamental continuity. On the other hand, the distinction between the economic structure of Gaul under the Merovingians in the seventh century, and under the Carolingian line at the end of the eighth is

¹ *Mohammed and Charlemagne*. Demy 8vo. Pp. 293. Allen & Unwin, 10s. 6d.

remarkable and, according to Pirenne, absolute. Under the Merovingians large-scale commerce had existed; the Carolingian social structure was no longer commercial but manorial, based on agriculture. Papyrus from Egypt had disappeared by the end of the eighth century, while from the end of the seventh century royal instruments began to be written on parchment, which could be prepared locally. Similarly with spices. Condiments, in common use in Merovingian Gaul, had disappeared from the Carolingian table. The menu of Charlemagne's *missi dominici* was a rustic menu. Oil was no longer imported from Africa—and the lighting of churches by wax candles began. Silk became unknown, commerce died, gold went out of circulation.

These decisive changes in Western life had important effects on the Church, and especially on the Papacy. Pirenne sketches them in a chapter entitled "The Carolingian Coup d'Etat and the Volte-face of the Papacy". Pope Stephen II's approval of the dynastic changes in Gaul and the consecration of Pepin the Short as king in 752 by St. Boniface gave the Papacy a definite position in the new empire, initiating an alliance "which was to be the pivot of papal history for the next five hundred years", and which was to do much in the immediate future to decide the type of ecclesiastic elected to the See of Rome. So do economic exigencies have their repercussions on the history of the Church. It is a pity that the scope of Pirenne's book does not permit a discussion of the changes in men's ideas of political authority, for here, too, the background had completely altered. The Roman *res publica* was dead, and the consecration of kings by the Church was not merely evidence of an alliance, but of a new conception of political power, held from God in the interests of the whole community—*omnis populus Christianus*—united to its head in belief and action.¹

¹ See the suggestive article: "L'Idée d'Etat sous les Carolingiens", by L. Halphen in *La Revue Historique* (T. CLXXXV, janvier-Mars, 1939). It should be noted that Pirenne's theory has been severely criticized by some of the experts. Thus Professor Norman H. Baynes, in the *Journal of Roman Studies* (Vol. XIX, 1929, pp. 224-235) argues that too much can be read into the evidence, that words like "Syrian" and "merchant" can be given an exaggerated significance, and he points out that an otherwise well-informed writer like Gregory of Tours shows remarkably little knowledge of Mediterranean activity, making such ludicrous mistakes as to

Pirenne's work was a brilliant piece of historical argumentation, depending for its effect on accumulation of precise data. Totally different is *The Descent of the Dove*, by Mr. Charles Williams,¹ an essay in Church history of quite unusual form. The author describes his book as "A Short History of the Holy Spirit in the Church", and dedicates it "For the Companions of the Co-inherence". It is a most difficult book to appraise justly, at times illuminating, inspiring even, at times just maddening. The first few pages shock, and throughout the book the use of "Messias" without the article as a name for Our Blessed Lord is an ugly disfigurement. The style, too, is irritating, a combination of cynical flippancy, abruptness which is at times almost incoherent, and occasional bright epigrammatic turns. Behind the cynical surface, however, one feels a strong spiritual urgency, a genuine appreciation of the influence of the Spirit of God among and in men, an influence which Mr. Williams sees directing men in two ways—the Way of Negation, with the asceticism of renunciation, and the Way of Affirmation, with the acceptance and sublimation of creatures in the high Love of God. It is the mystics, therefore, and the moulders of spiritual teaching who appeal most to Mr. Williams. He seems, however, to fall into the error of separating too completely the opposing tendencies in individuals, and classifying the modes of action as unique rather than dominant. There are occasional brilliant flashes in the book, as when he speaks of Penance as "the only system of judgment ending, and meant to end, only in forgiveness"; or when he says that Origen, with this theory of a final restoration and non-eternal punishment "declared as a doctrine what can only remain as a desire". For Catholics, however, the fundamental vice of the book is its failure to grasp the true meaning of the Church. The style Mr. Williams adopts does not

place Syrian Antioch in Egypt. It was the pirate fleets of Vandal Carthage, he maintains, which in the fifth century broke up the Mediterranean unity. "A Merovingian might have pepper to his meat, the wine of Gaza might be a bait to lure a man to his assassination, but Gaul of the Merovingians, so far as vital contacts with the empire were concerned, was from the first marooned." These remarks apply only to Pirenne's first sketch of his theory in *Les Villes du Moyen Age*, and might be modified in face of the more complete presentation of his case.

¹ Demy 8vo. Pp. ix, 245. Longmans, 7s. 6d.

add to the clarity of his thought, which seems to waver between two notions of the essence of the Church. At times he seems to suggest that, just as all men co-inhere in Adam, so the Church consists of those who co-inhere in Christ. This, I take it, is what he means by the Companions of the Co-inherence. At other times the Co-inherence seems to be all those whom the Spirit moves in one way or another. As a consequence the Church becomes merely an organization. That it is the vital organism of Christ's continuance and extension in the world, Mr. Williams seems not to have understood. So all manner of mystical experience and discontent is lumped together, from St. Augustine, St. John of the Cross, and St. Ignatius to Luther, Wesley, Montaigne, and Soren Kierkegaard. It is, I suppose, this inability to appreciate the fundamental importance of the supernatural life as the bond of the Mystical Body which vitiates so much non-Catholic writing on the Church and her history. It is a pity, for Mr. Williams realizes the urgency of the problem which confronts our world—the problem of spiritual awareness and renewal.

From the spirit to materialism. There have been numerous refutations of the Marxist materialist conception of history, two excellent criticisms in English having been written by Catholics—Mr. Christopher Dawson and the American, Mr. Ross J. S. Hoffman. These have been based in the main on theoretical considerations of the self-contradictions of determinism and the Marxian dialectic. *The Materialist Conception of History*, by Karl Federn,¹ approaches the Marxian thesis as a problem to be discussed from a different and more practical point of view. His method is to examine the fifteen propositions in the Introduction to Marx's *Criticism of Political Economy*, and to show that, when faced with the facts of history, they do not hold water. Marx was on firm enough ground when he analysed the development of the modern capitalist society in which he lived and which he understood; but his knowledge of medieval and ancient history was scanty enough, and Herr Federn has little difficulty in showing how inadequate are those sweeping generalizations about the past which are the weakness of all Marxist historians. Heinrich Cunow

¹ Demy 8vo. Pp. xiv, 263. Macmillan & Co., 10s. 6d.

and other German authors are subjected to a particularly heavy battering. On the other hand, Herr Federn's own interpretation of historical movements is not without its failings and there will be many who will disagree with, for example, his account of the English Revolution. His theory of historical process based on power, intellect, and economics is itself open to severe criticism, and to disregard the influence of spiritual values is a serious blemish. The critical portion of this book is good and useful, if sometimes a little heavy; but the author's positive contribution to the problem of historical causation is so slight and, one must add, so obscure, that it could more wisely have been omitted.

There is a good deal of truth in the remark that the basis of history is biography, and it is quite true that biography is the form of history that appeals to most people. Two good biographies, of Catholic interest, have recently appeared. *Torquemada, Scourge of the Jews*¹ is a better book than its title suggests. It is vividly written, in a slightly cynical vein, with a fine sense of the dramatic. It makes no claim to be a scholarly work in the academic sense, yet it is a fair book, and with bold strokes Mr. Hope paints a just picture of the historical background against which the Inquisition and its Grand Master were obliged to work. The fifteenth century saw the achievement of Spanish unification under the two great sovereigns Ferdinand and Isabella, and it has been rightly pointed out that the Inquisition fulfilled in Spain something of the function which Parliament in England fulfilled under the Tudors. It became an instrument of unification in the establishment of the royal power. Mr. Hope shows how, in spite of Papal opposition, it became a State office, used by the royal power to deal with the problem of the Jews. His long account of the famous La Guardia trial with his conclusion that the accused were probably guilty gives an indication of the difficulties with which it was faced. These eight converted Jews were condemned for having crucified a Christian boy, cut out his heart, and pounded it together with a consecrated host. On all this solid ground of fact, Mr. Hope's book is admirable. But he plunges deeply into what can only be speculation when he attempts to sketch the

¹ By Thomas Hope. Demy 8vo. Pp. 245. George Allen & Unwin, 8s. 6d.

character of Fra Thomas de Torquemada. He sees the driving force behind what he considers Torquemada's hatred of the Jews in the fact that he was himself of Jewish blood, and was fanatically determined to live down the shame, eventually losing all sense of proportion, and finding satisfaction only in the final expulsion of the Jews from Spain. Unfortunately, this interesting and specious psychological theory rests on the most slender evidence, a remark by Queen Isabella's secretary, Hernando de Pulgar, himself a converted Jew. Nor is it so obvious, as Mr. Hope maintains, that it was Torquemada who persuaded Isabella to establish the Inquisition in Spain. She had her own quite sufficient motives for wanting to do so.

The second book, *Catherine of Aragon*, by Francesca Claremont,¹ is a most satisfying piece of work, a biography in the best sense of the word, keeping its subject fairly in the centre of the stage and not allowing her to be absorbed in the background of general history. Catherine's was a tragic story, and it needed telling by a woman, with sympathy and womanly comprehension. Mrs. Claremont has done this well, with scholarly accuracy, with balance and candour, and above all with warm compassion. The result is a most convincing portrait of Catherine, with all her qualities, and equally with her defects. "I hold her," says Mrs. Claremont, "to be neither the martyred saint of one party nor the placid, colourless, humourless woman of the other. A little of the martyr, perhaps, a little of the saint. Not placid—a woman with a passionate temper usually well under control. Not colourless—a woman of strong personality though in histories it is overshadowed by that of Henry; I believe, unfairly. A woman with a sense of humour which she retained until the end; loving wit, seeking the friendship of Thomas More and others who possessed it. A woman with the high Spanish sense of honour, holding at whatever cost to what she thought to be right. She made mistakes because of defects innate in her personality—lack of tact, lack of judgment of people, over-trustfulness. She was not the intriguer some have held her; had she been, her story might have had a different ending".

¹ Demy 8vo. Pp. 294, with twenty illustrations. Robert Hale, 15s.

We in this country think of Catherine too easily in terms of English history, of the marriage with Prince Arthur, of his early death and the subsequent matrimonial schemes of the sly and shameless Henry VII, of the marriage to Henry VIII at his father's death, the few happy years, the disappointments, and then all the sordid history of the "King's matter", the divorce as we have wrongly come to call it. It is wise therefore on the part of the author to give so much attention to Catherine's early life, to her family, her parentage, and her early surroundings. It was in the intensely Catholic atmosphere of the newly unified Spain, drawing out of the Middle Ages, that her character developed with her fine sense of honour and the steel-strong will that came from her mother and was to carry her through the terrible years from 1525 to her death in 1536. Perhaps her greatest moment was when she took in hand the defence of her absent husband's kingdom against the Scots, and was able to write to him in triumph of the victory at Flodden Field and the death of James IV of Scotland. Pride, almost to exultation, love and thankfulness run through her most revealing letter. "My husband, for hastiness with Rouge-crosse, I could not send your grace the piece of the king of Scotts' coat, which John Glyn now bringeth. In this your grace shall see how I can keep my promise, sending you for your banners a king's coat. I thought to send himself to you, but our Englishmen's hearts would not suffer it. It should have been better for him to have been in peace than to have this reward. All that God sendeth is for the best. . . . And now I go to Our Lady of Walsingham, that I promised so long ago to see. . . ."

ANDREW BECK, A.A.

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QUESTIONS AND ANSWERS

PAPAL BLESSING

May any priest who has preached a retreat or mission give the papal blessing at its close without previously obtaining special faculties for the purpose? (K.)

REPLY

The practice of closing a mission or retreat by imparting the papal blessing with a plenary indulgence is so common that it is sometimes supposed that anyone possesses this power *ipso facto*, provided a retreat or mission has been given. This is erroneous, and the blessing with indulgence cannot validly be given unless the faculty has first been obtained, through some channel or other, from the Holy See.

It is easy to become confused in the matter of indulgences and the faculties of imparting them; and this particular one resembles others so closely and may be obtained in so many various ways that the error of supposing that it may be granted without a faculty is, to some extent, excusable. In the first place it must be noticed that this papal blessing is something quite distinct from that which may be given by any priest to persons *in articulo mortis* from canon 468 §2; quite distinct also from that which may be given by bishops and other prelates from canon 914, and from that which all regulars may give in the circumstances of canon 915.

The papal blessing with which we are here concerned is that contained in the Appendix to the Roman Ritual: *Benedictiones Reservatae II (a sacerdotibus Apostolicum Indultum habentibus)* n. 4, "Formula Benedictionis Papalis cum indulgentia plenaria in fine concionum". It may be used at the close of any retreat, mission, or series of sermons, and the rubric directs: ". . . fiat unicum signum crucis cum Crucifixo, adhibita formula: Benedictio Dei omnipotentis, Patris et Filii ✠ et Spiritus Sancti, descendat super vos, et maneat semper. R. Amen."

The faculty to impart this blessing is usually enjoyed by all regulars who give missions and retreats. It could be obtained by secular priests, together with a vast collection of other spiritual privileges, by joining some pious association such as the *Propagation of the Faith*, the *Apostolic Union*, or the *Sodality of Our Lady of Sorrows*.¹ Unhappily for many of the younger clergy, this simple and attractive method of acquiring faculties was abolished by the decree *Consilium suum prosequens*, which came into force 1 April, 1933. The decree is not, however, retrospective, and all secular priests who obtained the faculties before that date continue in their possession.²

It may well be that, in spite of the above decree of 1933, this faculty and others can still be obtained by joining some association or other which has come into being, with special privileges, since that date. Changes in indulgences and the methods of obtaining them are so frequent and so baffling that it would be most rash to assert that the method is no longer existent. However, supposing this channel to be closed, a priest who desires the faculty *habitually* must apply for it through his Ordinary to the Sacred Penitentiary. Lacau gives an example of a particular indult of this kind which runs as follows: "Impertiendi, cum Crucifixo et unico signo crucis, in postrema concione, papalem benedictionem cum adnexa plenaria indulgentia, etiam animae alicuius fidelis in Dei gratia vita functi applicabili, ab iis Christifidelibus confessis ac sacra synaxi refectis lucranda, qui postremae eidem concioni adfuerint, et quatuor saltem alias ex praecedentibus audierint, ac insuper ad mentem Summi Pontificis pie oraverint".

Finally, a faculty may be obtained by any priest *per modum actus*, that is to say, for use on some specified occasion, by applying to the local Ordinary. The power to grant it is usually contained in his faculties. It is in n. xxxvi of the Faculties (*Formula Tertia*) given to Ordinaries subject to Propaganda, and the equivalent—though not styled the papal blessing—is found in the *Quinquennial Faculties* given to

¹ The faculties attached to these and other associations are conveniently set out in the *Florilegium* edited by Schrevel and Legrand, Desclée, 1933.

² Cf. THE CLERGY REVIEW, VI, 1933, pp. 73 and 165; VII, 1934, pp. 70 and 434.

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Ordinaries in these parts of Europe and in the United States, viz. "Concedendi suetis sub conditionibus plenariam indulgentiam lucranda a Christifidelibus, qui tempore Missionum, quae de Ordinarii licentia in dioecesi habentur, saltem dimidium sacrarum concionum audierint".

E. J. M.

SACRARIUM

If the church or sacristy possesses no *sacrarium*, may one use for the purpose a selected spot in the garden? If so, could this spot correctly be used in disposing of the chalice ablutions of the first Mass, in the case of a priest who is celebrating a second time in another church? (R. H.)

REPLY

(i) If a church possesses no *sacrarium* it lacks something which the rubrics of the Missal and the Ritual direct one to use on various occasions. It is described in the Roman Pontifical, *Ordo ad Synodum, die tertia*: "In sacristiis sive secretariis, aut iuxta altare maius sit locus praeparatus ad infundendam aquam ablutionis corporalium, et vasorum sacrarum, ac manuum, postquam sanctum Chrisma aut oleum Catechumenorum vel Infirmorum tractaveritis". The Roman Ritual, using the word *sacrarium*, Tit. ii, cap. i, n. 11, supposes that the baptistery has one distinct from that belonging to the church; the font is usually constructed in such a way that a divided portion is, in effect, the *sacrarium* of the baptistery.

Another text in the Roman Ritual, Appendix *De SS. Eucharistia*, S.R.C., 11 March, 1858, distinguishes between a *sacrarium* and a *piscina*. The writers we have consulted use the words indiscriminately. In our view, the difference can only be that the purpose of a *piscina* is served if liquid can be poured into it; many sanctuaries have a stone credence built into the wall, in the lower portion of which is a small aperture, with a pipe leading to the ground. But usually this aperture is far too small for the purposes of a *sacrarium*,

namely, a depository for such things as ashes, including ashes of what were the Sacred Species in such contingencies as that mentioned in *De Defectibus*, x, 14. The opening, with its channel into the earth, should be sufficiently large to serve, on occasion, for the reception of solid matter, and Dom Roulin gives designs and useful suggestions in *Nos Eglises*, pp. 639-643.

If the church does not possess one, it seems to us that the best thing to do, at least for liquids, is to use the baptistery *sacrarium*. We have not seen this suggested anywhere, but it seems obvious that if the baptismal water may be poured into the church *sacrarium*, as directed by the Roman Ritual, Tit. ii, cap. i, n. 11, there can be no serious objection to the process being, so to speak, reversed. If there is no *sacrarium*, either in church or baptistery, the law can be sufficiently observed, pending the construction of one, by digging a cavity in the ground touching the wall of the church outside, and protecting it with a covering from profane uses.

(ii) The need of a *sacrarium* is most urgent in disposing fittingly of matter which is unusually sacred because of its contact with the Holy Eucharist, particularly the chalice ablutions of the first Mass when duplicating. Various alternatives are permitted by S.R.C., 11 March, 1858, a text which has the added authority of inclusion in the Roman Ritual, *Appendix De SS. Eucharistia*. ". . . aqua e calice demissa, pro rerum adiunctis, vel ad diem crastinum servetur (si nempe eo rursus Sacerdos redeat, Missam habiturus), et in exequenda purificatione in calicem demittatur, vel gossypio aut stuppa absorpta comburatur, vel in sacrario, si sit, exsiccanda relinquatur, vel demittatur in piscinam." Failing a proper *sacrarium*, as described above, it may be sometimes necessary to dispose of other sacred remains in whatever way is convenient. But, in our view, this cannot be tolerated in the case of the chalice ablution, since the rubric directs other ways of disposing of it, and the priest should choose one of these ways if there is no proper *sacrarium* available. A further alternative is given in S.R.C., 9 May, 1893, n. 3798 ad V: the ablution of the first Mass may be taken, in a clean vessel, to the place of the second Mass and consumed there with the ablutions.

E. J. M.

CHURCHING AN UNMARRIED MOTHER

Is there any law which forbids this blessing to be given except to a mother whose child is born from a valid marriage? (X.)

REPLY

The majority of the authorities we have consulted merely state that an unmarried mother has *no right* to this blessing. The decision is based on *S. C. Concilii*, 18 July (*al.* June), 1859, a reply which is not in the *Fontes* of the Code but is printed in other collections such as Bucceroni's Supplement to the *Bibliotheca* of Ferraris, Vol IX, p. 119. "Rituale Romanum nihil dicit, an mulieres post partum illegitimum possint accipere benedictionem in ordine Sacramenti Matrimonii post partum praescriptam. In multis dioecesis Germaniae valet antiqua consuetudo hanc benedictionem tantum uxoribus impertiendi, vel viduis post partum posthumum. Quaeritur an haec consuetudo sit Rituali conformis, et quatenus negative, an possit tolerari ut praefata benedictio post partum illegitimum denegetur. *Resp.* Ad benedictionem post partum ius tantummodo habere mulieres, quae ex legitimo matrimonio pepererunt." It is therefore quite certain that, in the common law of the church, unmarried mothers cannot claim this blessing as a right.

If it is asked whether it may be given *as a favour*, the question cannot be answered with the same certainty. On a general principle, this would never be permitted if scandal were likely to arise; but in many cases scandal would not arise, and the individual unmarried mother may easily be deserving of sympathy. There is nothing in the rite or the rubrics of the Roman Ritual which necessarily restricts the blessing to married mothers, nor does the above direction of the Holy See clearly exclude unmarried mothers beyond declaring that they have no right to the blessing. Accordingly a few writers seem to imply that the blessing must be refused only in those cases where the illegitimacy of the

child is public and notorious. De Herdt, *Sacrae Liturgiae Praxis*, III, n. 287 : “. . . ita ut ad hanc admitti nequeant illae, quae notorie ex adulterio aut fornicatione prolem pepererunt”. Prümmer, *Theologia Moralis*, III, n. 149 : “. . . haec benedictio neganda est . . . omnibus matribus, quae pepererunt prolem ex concubitu *manifeste* illegitimo . . .” Paten, *De Matrimonio*, III, n. 1960 : “. . . et soli mulieri quae prolem ex legitimo, aut saltem non *perspicue* illegitimo, matrimonio peperit.”

Local laws may make more explicit the rule that the blessing must never be given except to married mothers. Previous editions of the *Ordo Administrandi Sacramenta*, which must be used in England, had such a direction at the end of the rite : “Nota bene benedictionem hanc non nisi legitime coniugatis impertiendam esse.” But this rubric is omitted in the current text of the book, printed in 1915, doubtless in order to bring it into line with the *Rituale Romanum*, which contains no rubric of this kind.

We think, therefore, that there is just sufficient authority to warrant a priest in giving the blessing to an unmarried mother, provided it is done privately and without the danger of scandal, and provided the practice is not forbidden by local authority.

E. J. M.

TE DEUM

In the strophe beginning “Aeterna Fac . . .”, is there any authority for stating that the primitive text read “munerari” instead of “numerari”? (D. C.)

REPLY

It is admitted that the primitive reading was very probably “gloria munerari” instead of, as we now have it, “in gloria numerari”. H. T. Henry writing on the subject in *Catholic Encyclopedia*, Vol. XIV, p. 469, discusses this and other variant readings in the hymn. “In gloria numerari” is found in a twelfth-century manuscript, but nearly all the manuscripts have the other reading. It is suggested that the reading we now have was influenced by the text in the Canon of the Mass “jubeas grege numerari”.

E. J. M.

VALIDITY OF CONFIRMATION

Is the sacrament of Confirmation validly conferred on a candidate who arrives after the extension of the bishop's hands, with the accompanying form *Spiritus Sanctus*, etc., at the opening of the rite, but approaches with the rest singly and is anointed with the form *Signo te*, etc.? (J.K.)

REPLY

Imposition of hands, as recorded in the Acts of the Apostles, is essential for the sacrament of Confirmation. But our rite contains two such impositions: (i) at the beginning of the ceremony, (ii) accompanying the unction with chrism. Some older theologians used to maintain that the first was at least as necessary as the second for the validity of the sacrament, but the view that it was not essential predominated and is expressly taught by the Holy Office, 17 April, 1872: "*Saepe accidit in Chrismate infantium, praesertim in multitudine eorum ut furtim aliquis immisceatur qui tamen praesens non fuit in prima manuum extensione Episcopi. An dicti infantes relinquendi sint confirmati absque prima manuum extensione?*" R. Affirmative. Curandum tamen ut omnes confirmandi adsint etiam primae manuum impositioni!"¹ Cappello cites a later reply of the Holy Office, 22 March, 1892, in the same sense, and there is a direction of *S. C. de Prop. Fide*, 6 August, 1840, that the sacrament is not to be repeated conditionally in a case where the confirming priest omitted all the preceding rites and prayers, beginning to confirm the candidates at *Signo te*, etc. It is, therefore, quite certain that the essentials are in this second imposition of hands which accompanies the anointing.

Nevertheless it is gravely unlawful to miss any part of the rite. Canon 789: "Confirmandi, si plures sint, adsint primae manuum impositioni seu extensioni, nec nisi expleto ritu discedant." Unless there is some grave reason, which

¹ *Fontes*, n. 1022.

is rather difficult to suppose in this country, we are of the opinion that candidates who come late should not be allowed to present themselves at the second imposition of hands; their reception of the sacrament can easily be deferred to some other occasion.

E. J. M.

DANCING

Can it be denied that the modern dance, with all that it implies in the way of gesture and contact, is at least a remote, if not a proximate occasion of sin? (R.A.)

REPLY

It cannot be denied, and the Christian tradition, witnessed by pastors of the Church, in ancient as well as in modern times, has never failed to warn the faithful of the dangers attached to practically all forms of dancing. R. A. in the letter preceding his formulated question seems to imply that if it is an occasion of sin it should not be tolerated. But this is by no means a valid deduction, for on the usual principles one is bound *sub gravi* to avoid the proximate occasion of grave sin only when it is unnecessary, that is to say, when there exists no proportionate reason for exposing oneself to the danger.

The subject opens up limitless and tortuous paths of casuistry, and to keep it within the limits permitted in answering questions in this column we must eliminate any consideration of those evil circumstances which may accompany dancing, especially in public halls: evil regards and intentions, scandal, co-operation, intemperance of various kinds—though our contemporaries may regard as an exaggeration Cicero's "Nemo fere saltat sobrius, nisi insanit". All these things can exist without dancing, and our judgment is more likely to be balanced and correct if we keep to the well-tried path of scholastic ethics by examining the *finis operis* of this action.

We are in the excellent company of St. Alphonsus with the principle: "Choreae, nisi malo fine fiant, etc., secundum

se non sunt malae, nec actus libidinis sed laetitiae".¹ Similarly, St. Francis de Sales in *The Devout Life*, III, c. 33, opens up the subject by stating that dances are in their nature indifferent, a view for which he was criticized by some contemporaries, and which he defended in his introduction to the *Treatise on the Love of God*. It is clearly of the utmost importance that our Catholic youth should not get the impression that the moral teaching of the Church is enveloped in gloom.

It could be observed, and with evident truth, that these saints were not referring to *modern* dances, but to the very proper folk-dances of the period. Some writers like Ter Haar,² who gives a careful and what might be called a broad-minded survey of the subject, think that the dances of the previous century, the waltz or the polka, are comparatively harmless. But here is the interesting point: many who wrote when these ancient steps were recent condemned them for practically the same reasons as contemporary theologians condemn the modern dance. Thus Gury, *Theologia Moralis*, 1910, I, n. 242: "Choreae inhonestae possunt . . . esse graviter illicitae, ut patet. Inter illas autem a multis recensentur saltationes recentiores, quae gallice dicuntur la Valse, la Polka, le Galop et aliae istis similes". Things like the Polka are now, it seems, out-moded altogether, except when occasionally performed as a satire on the antics of our poor grandparents.

What is the essential objection to certain modern dances, as distinct from objections to all dancing regarded as an occasion of sin? It is that the *finis operis* of the gestures and actions pertains, more or less blatantly, to carnal intercourse. If this allegation is true, the modern dance is then simply a rhythmic variation on a very ancient theme, or in the language of theologians "actus mutuus inconsummatus in genere luxuriae", and our judgment upon it must be the same as upon any act of this kind; there is scarcely any casuistical problem to discuss. "Choreae istae modernae, ex intentione indubia inventorum repraesentant et simulant non quaelibet amatoria facta, sed plus minusve aperte copulam carnalem . . . sunt evidenter tales actus copulam figurantes plerumque

¹ *Theol. Moralis*, III, n. 429.

² *De praecipuis huius aetatis peccandi occasionibus*, 1939, n. 102.

suo fine operis inchoatio actus consummati seu a natura delectabiles facti quatenus ad copulam conducunt".¹ Judging from an occasional example of professional dancing exhibited on the screen, it is our opinion that some modern dances certainly answer to this description.

But it may, we think, be doubted whether it can be said that all modern dancing, as performed by the public, and often by good Catholics, is necessarily of this character. Even a slow, old-fashioned waltz may be danced in a sinfully immodest manner, and the excessive intricacies of some modern step may well make it less luxurious than it appears to be. There exist many condemnations by Popes and bishops directed against "modern" dancing in general, but we cannot remember any specified dance being mentioned by name as necessarily and intrinsically wrong in itself, whereas the Church does not hesitate to specify other actions *in genere luxurie* which are indisputably wrong.

A priest would act wisely by exercising a similar discretion and by assuming, unless the opposite is manifest, that modern dancing, though indeed a frequent occasion of sin, and to be dealt with as such on the usual principles in the confessional, is not to be regarded universally as in itself a gravely sinful action.

E. J. M.

EUCCHARISTIC FAST

Is it at all possible to obtain permission for night-workers to receive Holy Communion occasionally after breaking the fast? (W. L.)

REPLY

A papal indult is necessary, in this and similar cases, which may be granted if a petition is sent to the diocesan Chancellor explaining fully the reasons which seem to urge a relaxation of the law in some particular case.

The common law permits a relaxation in favour of the sick under certain conditions, upon which the confessor must give a prudent judgment, and indults are easily

¹ *Collationes Brugenses*, xxvi, p. 330. Cf. also IVth Prov. Council of Malines, 1920, n. 59.

obtained permitting an extension of this law to nurses and pregnant mothers—persons not contemplated in Canon 858, §2. Extension of the law may also be granted permitting non-fasting communion more than twice a week.

Ordinaries may obtain faculties from the Holy See enabling them to deal with such applications without recourse each time to Rome. The Bishop of Münster, for example, was granted recently by the Congregation of the Sacraments what is, we think, an unusual faculty, inasmuch as its use has no relation to the sick or those in attendance upon them. The text, as printed in *Theologisch-praktische Quartalschrift*, 1939, Heft 1, p. 139, is as follows :

Num. 2177/38.

Beatissime Pater,

Episcopus Monasterien, ad pedes S. V. provolutus, humiliter postulat facultatem permittendi operariis metallis addictis, qui operas fabriles in officina praebeant per totum annum, nocturno tempore, ut semel in mense aliquid per modum potus sumere possint ante Sanctissimam Eucharisticam Communionem.

Ex Audientia Ssmi diei 24. Maii 1938.

Sanctissimus Dominus Noster Pius Papa XI. audita relatione infrascripti Card. Praefecti Sacrae Congregationis de Sacramentis, attentis expositis, Episcopo Monasterien. facultatem tribuere dignatus est juxta petita, ad triennium ut praefatis fidelibus veniam largiatur aliquid sumendi per modum potus semel in mense de consilio confessoriorum, ante Ssmam Eucharisticam Communionem, remoto quocumque scandalo et periculo admirationis. Contrariis quibuscumque non obstantibus.

sign. D. Card. Jorio. Praef.

E. J. M.

ROMAN DOCUMENTS

(i) APOSTOLICA ADHORTATIO

AD SACERDOTES ET CLERICOS IN EXERCITUS ORDINES
ADSCITOS (A.A.S. xxxi, 1939, p. 696).

Asperis commoti anxietatibus et sollicitudinibus belli, quod omni ope, at frustra deprecari conati sumus, vehementius vestram sortem condicionemque dolemus, dilectissimi Nobis sacerdotes et clerici, qui, subita correpti procella, sacri ministerii opera ac tranquilla doctrinae domicilia reliquistis et ad signa militaria, ad arma deducti estis.

Haud assuefacti vitae generi quam nunc ducitis, improviso rerum eventu stipendia meretis in castris stativis, in nosocomiis, in erraticis valetudinariis ipsa in bellantium acie utpote sacerdotes de militibus spiritalem curam habentes, magna autem ex parte obeuntes munia vocationi vestrae dissentanea.

Ubicumque estis, Vicarii castrenses seu Cappellani maiores vos sedulo, vigili, paterno prosequuntur obtutu. In ipsorum opere fidenter acquiescimus, quia id sapienti disciplina temperatum est, quia insomne est, quia salutaribus innititur consiliis. Qua re haud dubitandum est, quin ipsi in sua cuiusque patria operam navent quoquo-versus magno in pretio habendam ac salutaribus fructibus opimam, quia officii conscientia permoti ad ardua quaevis agenda sunt parati. Tam sollertem navitatem confirmata fiducia Nostra honestamus vobisque libenter memoramus, ut in provisos vestros sitis grati eisdemque docili voluntate obsequamini: praepositi enim mandata sibi commissa expedite persolvere valent, si subiecti sponte eorum praeceptis obsecundent.

Ut nec vos ipsi nec viri vestrae curae crediti spiritualibus careatis solaciis, in animo habemus facultatibus iam a Nobis Vicariis castrensibus seu Cappellanis maioribus nationum vel regionum ubi bellum aut ad arma convocatio est vel erit concessis, alias praeter ordinem adicere. Hac ex re patentior innotescet vobis effusus paternae caritatis affectus, quo vos in molestias et angustias adductos diligimus.

Vicariis castrensibus seu Cappellanis maioribus huiusmodi concredita a Nobis cura Nos e munere, quo tenemur, non eximit, vobis directo sensus animi Nostri aperiendi itemque vos tanto in discrimine hortandi ut quae novae vitae ratio deposcit, diligenter animadvertatis et impigre perficiatis, vocationis vestrae consideratione et afflatu incitati.

Spiritus, qui suetae actioni vestrae praesidebat, licet vestis mutetur, exuendus vobis non est. Inter tela is vos afflet, sicut tum contigebat, cum domi sacerdotii vestri partes explebatis. Caelestis Pater, qui vos ad altaria accessivit, Ipse est, qui sivit vestras piorum studiorum laborumque consuetudines abrumpi. Ad Se vos vocavit—id mementote—non tantum divino cultui mancipandos, cuius absolutione nequaquam sacerdotium catholicae Ecclesiae terminatur, verum etiam hac de causa, ut sitis Dei verbi praecones, Evangelii satores, pro Christo legatione fungentes, Cuius debetis quam maxime diffundere notitiam, excitare desiderium, accendere amorem. Vestrum esto beatissimi Pauli Apostoli propositum, qui gloriabatur se nihil scire, nihil afferre gentibus nisi Christum et hunc crucifixum. Christum haud minus testimonio vitae quam oris is advehebat in omnia loca, omni tempore, privatim ac publice, sive cum posset caerulea convexa caeli suspicere, sive cum vinculis detineretur. In carcerem coniectus, ubi ad se ventitantes excipiebat et Dei regnum libere praedicabat, ad Philippenses scripsit : *Scire autem volo, fratres, quia quae circa me sunt magis ad profectum venerunt evangelii* (Philipp. i, 12).

Permisit modo Deus, ut, suetis relictis muneribus, ad exercitum adiungeremini ad homines scilicet institutis, moribus, doctrina et artibus, religione varios, haud raro averso animo a Deo, Iesu Christi et Evangelii nescios, fidei vel rudimentorum expertes, de omnibus negotiis sollicitos potius quam de iis, quae ad animos spectant eorumque sempiternam beatitatem. Dei miseratio en vos misit ad eos, qui vos fortasse aspernabantur, qui recusabant a vobis accipere verbum salutis et gratiam Iesu Christi Servatoris nostri ; hos ad vos allicit, vestrorum laborum et periculorum,strarum asperitatum et aerumnarum socios.

Iusto aestimate pretio quod fluens fert hora. Nolite ad hominum captum modumque adiuncta iudicare, unde

praesens rerum asperitas consecuta est, sed in his inspicite caelestis Patris voluntatem, quae optima semper et adoranda elicit e malis bona, quaeque, per vos ad militaria signa advocatos, tot inter ruinas, devios deerrantesque ad rectae fidei semitam et ad christianae disciplinae mores perducere cupit. Quod annitentibus cuncta vobis possunt prodesse, propterea quod quo magis sacerdos apostolico studio ardet ad strenue agendum, eo crebriores carpit secundas occasiones, eo patenter invenit aditus. Quod autem praecipuum est, sub patriis signis militantes pro Ecclesia quoque ita militate, ut tamquam viva e forma Christi apostolatus relucescat. Ita vero, etiam tacentes, eritis, si in primis officiorum vestrorum fida custodia et absoluta morum integritate vocationi vestrae honorem detuleritis.

Vos igitur eo monemus hortatu, quo Paulus Apostolus compellebat Philippenses, ut ii cum gentibus civium usus societatemque habentes, virtutum decore fidem, quam profitebantur, honestarent : *Digne Evangelio Christi conversamini* (Philipp. i, 27). Et iterum : *Omnia autem facite sine murmurationibus et haesitationibus, ut sitis sine querela et simplices filii Dei, sine reprehensione in medio nationis pravae et perversae : inter quos lucetis sicut luminaria in mundo* (ibid. ii, 14-15).

Eluceat e vobis semper indoles administratorum Dei. Tales cum sitis, officii vestri estote retinentissimi, praepositis vestris in exemplum, salva Dei lege, obsequimini, dura hilares sustinete ; at nullo pacto nulloque tempore iis indulgete, quae futilia, corrupta, vituperanda circa vos intuemini. Severis instructi moribus, nescientes cum malo pacisci aut id mulcere vel contrahere, exemplis saltem vestris aliena vitia castigate. Nequaquam autem prohibet, quin, evangelica mansuetudine comite, ipsi vos omnia omnibus faciatis ut omnes Iesu Christo lucrificatiis, haec morum severitas, ceterum militari disciplinae consentanea, cuius singularis nota est impavidi pectoris fortitudo. Animi utique firmitate inter ceteros praestare debetis, ut ubique palam libere vos sacerdotes aut sacerdotii candidatos demonstretis.

Quodsi Evangelii spiritu inflati, qui quidem spiritus est libertatis, sicut et Apostolus gentium, efficitis vos omnium servos, cum liberi sitis ex omnibus, ut plures lucrificatiis (I Cor. ix, 19), eiusdem Apostoli oportet crebro in memo-

riam revocetis salubria consilia, sapientiae plena, quae vestrum dirigant in agendis rebus iter : *Omnia mihi licent, sed non omnia expediunt. Omnia mihi licent, sed non omnia aedificant* (I Cor. x, 22-23).

Si ita cogitaveritis, salutari auctoritate movebitis eos qui vos circumdabunt homines et, vel nescii vel conscii, in animorum praecordiis aliquid boni seminis ponetis, quod in terram iactum, testante Domino, germinat et succrescit, etiamsi deses maneat sator (Marc. iv, 26 seq.). Vobis persuasum erit, vos non neglexisse fidei vestrae commissa mandata ac Jesum Christum, divinum praeceptorem vestrum, pro viribus, variis hominum classibus esse confessos.

Vos quidem unius cuiusque ordinis civibus, artes exercentibus liberales et operosas, doctis et indoctis, ingenio praeditis tractabili et moribus duris, inter strepentia arma, cognitum facietis evangelicum nuntium redemptionis et salutis, neque noxam committetis commilitones ad id opinandum inducendi, in Christi asseclis, imo in iis, qui ad sempiternam assequendam vitam sunt ductores, facta cum dictis discrepare. Ecclesiae multorum conciliabitis benevolentiam et gratiam ac, decore in patrio exercitu militantes, multos parabitis vobis amicos, quos haud difficulter ad fidei semitam traducetis aut vestros efficietis auxiliares.

Numquam denique ex animo vestro excidat hortamen a Paulo Apostolo datum glorioso illo aevo fidelibus, cum per cruciatus et dolores maturescebat Ecclesiae triumphus : *Noli vinci a malo, sed vince in bono malum* (Rom. xii, 21).

Videte igitur, dilecti Filii, quam latum agrum Dei Providentia generosa virtute excolendum attribuerit vobis e sacerdotalis ministerii tranquilla perfunctione et e sacris Seminariis dimotis. Est cur de his sincero pectore gloriemini pura haurientes solacia, quae etiamsi nequeant extinguere, minuant tamen cuncta adversa et aspera bello vobis illata.

Ceterum nonne dolores quae dicimus, quae docemus, quae agimus fecundant? Patiendo utique magis quam operando Veritati bonum reddimus testimonium.

Multa praeterea vobis istis in adiunctis acquirenda sunt, quae animis vestris proderunt. E variis enim et aerumnosis militiae discriminibus quantum rerum hominumque

usum desumere potestis, vestrae in agendo rationi sapientiam additurum et virtuti vestrae necnon apostolico labori vestro virilis roboris maturitatem quandam ingesturum. Non dispendia, sed commoda sacerdotio vestro afferet id temporis, quod in curriculo vitae vestrae perniciosum videtur intervallum, si prudentes fueritis, si coram Domino ambulaveritis, si numquam Eius averteritis manum, quae perpetua celebranda laude vos in terra deserta et invia et inaquosa sursum et ad potiora producit.

Verumtamen ambulare coram Deo ac Dei numquam relinquere ductricem dexteram idem est—hoc vos haud latet—ac studiose christianam colere pietatem, cuius ope tantum mens sublime ascendit et recte agendi assiduis votis inardescit. Potestne fieri, ut inter gladios et tela evangelicae pietatis flos redoleat? Ita vero est. Reliquis praetermissis documentis, revocate memoriam eorum hominum, sanctitatis lumine fulgentium, qui e militari ordine prodierunt. Qui, dum disciplina adstringuntur vestrae haud dissimili, vixere iunctissimi cum Deo et pro Deo, quoniam unum summopere quaerebant, videlicet cunctis satisfaciendo officiis divinam implere voluntatem. Vos ipsi ubicumque et semper Dei beneplacitum scrutari eidemque, etiam reluctantae naturae, adhaerere omni ope studete: hic vester cotidianus sit labor, hoc facile tutumque sit viae compendium ad eam pietatem, quae in praesenti statu et condicione sacerdotali vocationi vestrae fido tutamini erit ac toto vitae vestrae cursu ad optima quaeque exantlanda valido incitamento et stimulo.

Ut autem complendae divinae voluntatis constanti voto et magno desiderio afficiamini, oportet—quis dubitet?—spiritus precum vobis, novorum officiorum perfunctione detentis, haud languescat et torpeat, sed intimo flammescente igne dilatetur. Assiduum ei praebeant alimentum cum Eucharisticum Sacrificium devote actum aut Panis fortium fervide sumptus, tum ea omnia, quae diuturno fidelium usu comprobata, Spiritus Sancti aspirante gratia, quam maxime eo conducunt, ut hominum animi se culpis abstineant et virtutes solidiores usque appetant. Difficulus christifidelibus praesertimque sacerdotibus tantae negotiorum molestiae contingere possunt, ut prohibeantur, quin, quodammodo se introrsum inflectentes, crebro piis vacent

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meditationibus, bene et male acta in se attente inquirant, ardenti studio divinum Magistrum ac Dominum coram sacris Tabernaculis saepe, proh ! dolor, desertis adorent, unde Is ad se venientes infusa gratia collustrare et corroborare solet.

Quam plurimum potestis, dilectissimi Nobis, hanc pietatem vobis comparate, hac ditamini. Qua comite, pericula ubi, sinente Deo, versamini, ita suscipietis, ut ipsi meritorum proventum assequamini, fratres autem commilitones vestri uberes colligant salutis fructus : nam administrator Evangelii sive iuvamine operis sive miserentis animi indulgentia proximis suis cuncta est semper dare paratus.

Conspecti undique studiosa indagatione ab hominibus, vestrum honorate sacerdotium, honorate Ecclesiam, cuius bene multum in vos suscepistis onus. De patria ita insigniter merebimini, cuius cives arduo in discrimine exempli vestri praestantia erexeritis, eorum animos in tranquillum redigentes itemque ad fortiter agendum et ad maiora sibi imposita officia obeunda excitantes. Certatim vobis gratias persolvent matres et sponsae, quas ipsarum caros iuvando multipliciter solati eritis. Praemio vobis erit rei bene gestae conscientia, quae vobis intus susurrabit etiam ista tempestate non diminutum sacerdotium vestrum esse, sed Spiritus munere, actionis efficientia, devotionis propensione adauctum. Ante omnia autem—quod plurimi ducendum est—animadvertetis vos a Deo fallere nescio probari itemque ad vos ipsos humiles, verum puro gaudio gestientes quasi praevium iudicium coronaturi olim vos Iesu evangelicum adhiberi promissum : *Omnis, qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo, qui in caelis est* (Matth. x, 32).

Firma demum freti fiducia desiderii Nostri expectationem impletum iri, vos, dilecti Filli, paternis prosequimur votis, valde cupientes, ut animo et corpore optime valeatis, et a periculis semper absitis. Ac, dum Deum exoramus, ut vobis et universis hominibus calamitosum belli tempus corripiat et, redintegrata cito populorum pace, vos ad quietas sacerdotalis ministerii sedes vel ad sacrarum disciplinarum optata studia restituat, Apostolicam Benedictionem, paternae Nostrae benevolentiae testem, libenti volentique animo vobis impertimus.

Datum Romae apud Sanctum Petrum, die VIII mensis Decembris, in festo Immaculatae Conceptionis Beatae Mariae Virginis, anno MDCCCCXXXIX, Pontificatus Nostri primo.

PIUS PP. XII

(ii) ALLOCUTIO

Beatissimus Pater, die 7 mensis Decembris a. 1939, nobilissimis verbis, quibus Excelsus Vir Dinus Alfieri qua Italiae Orator extra ordinem liberis cum mandatis Litteras publicas porrexii, haec respondit (A.A.S. xxxi, 1939, p. 704).

Signor Ambasciatore,

La solenne presentazione delle Lettere credenziali, colle quali Sua Maestà il Re Imperatore accredita Vostra Eccellenza presso di Noi quale Ambasciatore Straordinario e Plenipotenziario, succeduto in tale alta missione ad illustri personaggi, le cui esimie qualità e la cui proficua attività rimarranno sempre qui in grato ricordo, avviene in un momento storico di singolare importanza, i cui vari aspetti sono pure stati egregiamente posti in rilievo nelle parole testè pronunziate dalla stessa Eccellenza Vostra. . . .

Nella difficile ora presente, quando le Autorità degli Stati, nell'ambito della loro attività interna ed esterna, si trovano di fronte a compiti, che alle loro energie di decisione e di azione impongono straordinari sforzi; quando l'adempimento di sì gravi oneri di governo, per il peso degli eccezionali sacrifici che vi vanno inseparabilmente congiunti, rende più che mai necessaria l'intima fiducia e la leale adesione delle masse del popolo, di quelle masse le quali, oggi come sempre, sono costituite principalmente da coloro che portano la croce per la via dolorosa che la umanità deve di nuovo percorrere; in tali circostanze, diciamo, l'armonia fra i due Poteri e la interna pace, che come frutto ne consegue, sono il più efficace rimedio per alleggerire le difficoltà e insieme il miglior dono, che lo Stato possa fare a se stesso e ai suoi cittadini.

In questo tempo che Vostra Eccellenza inizia la Sua onorifica missione, anche l'opera della Sede Apostolica a favore della pace e della intesa fra i popoli apparisce, per

quanto doverosa ed urgente, altrettanto difficile e spinosa. Difficile soprattutto, perchè i concetti fondamentali della giustizia e dell'amore, che creano non solo la felicità dei singoli, bensì ancora la nobiltà e l'incremento della convivenza sociale—attraverso un falso processo di pensiero e di azione che umanizza il divino e divinizza l'umano—sono caduti, sotto molteplici aspetti, in un oblio o in un disprezzo, che in alcuni luoghi si manifestano in misura sempre più preoccupante. Siffatto fallace svolgimento, anzi capovolgimento dei principi della giustizia e dei doveri morali, ha mirato e voluto sostituire alla concezione cristiana della vita, della comunità e dello Stato dottrine e pratiche disgregative e distruggitrici, che ripongono il progresso civile e umano nella separazione dai vincoli del diritto naturale e della rivelazione divina, la cui fulgida luce da questa Roma sacra risplende nel mondo.

Ognuno di questi errori, come in generale ogni errore, ha il suo tempo : il suo tempo di accrescimento e il suo tempo di decadenza ; il suo meriggio e il suo crepuscolo o tramonto precipitoso. Due tempi : il tempo, quando il veleno inebriante delle dottrine seduttrici travolge e infatua le masse e a sè le avvince in suo potere,—e il tempo, quando gli amari frutti maturano e gli occhi delle masse o almeno degli uomini più assennati e riflessivi li guardano atterriti, ripensando ai calcoli e alle promesse, dimostratisi fallaci, con cui sono stati attratti nell'errore. Oggi quanti occhi si aprono e riaprono, dianzi rimasti chiusi !

Ma in modo speciale il consenso, che l'Eccellenza Vostra ha con elevate espressioni manifestato, ai pensieri fondamentali della Nostra recente Enciclica, per la tranquilla e fraterna unione degli animi e per la pace nella giustizia, Ci infonde la lieta speranza che le nostre ulteriori sollecitudini per sì alto scopo troveranno sempre un'eco fedele nel prode, forte e laborioso popolo italiano, che la saggezza dei Governanti e il suo proprio intimo impulso hanno finora felicemente preservato dal trovarsi implicato nella guerra, ponendolo così anche nella più favorevole situazione per meglio cooperare all'avvento e alla restituzione di una vera pace, fondata sui nobili principi della giustizia e della umanità. . . .

CHURCH MANAGEMENT

OUTDOOR COLLECTIONS—II

IT would seem that outdoor collections are peculiar to parishes where the majority of the parishioners are members of the working class. An attempt to establish one amongst people of the residential or professional type would very likely be resented and meet with failure. The explanation is simple enough. Working-class parishes are usually thickly populated, and in great proportion those who contribute to the collection are persons who do not regularly attend Mass. In middle-class districts Catholic families are scattered, and on the whole are good church-goers and givers, and are pardonably sensitive about callers at their front doors.

The first requirement for a successful outdoor collection is a staff of dependable collectors. It would be difficult to overpraise those devoted men and women who, Sunday after Sunday, in all weathers, give up hours of their own free time to what is, after all, difficult, dreary, and thoroughly wearisome work. Honesty and reliability are the qualities to be looked for in choosing collectors: it is desirable, albeit not easy, to keep out the enthusiast who does astonishingly well for a few weeks, and then slows down, neglects his round, and soon asks to be relieved. It is better in every way to have a number of small rounds and many collectors than several large rounds and few collectors. One must take into consideration not only the convenience of the collector, but also of his family: a wife naturally becomes disgruntled if her good man is frequently late for the Sunday dinner.

There are three recognized methods of collecting and recording the contributions. In some places the contributor simply gives his coin to the collector who immediately makes an entry in a small note-book. In others a much more elaborate system is followed: the parishioners are provided with printed cards bearing at the top the name of the church and a description of the fund and sometimes a useful reminder of the times of services; the rest of the card is spaced out to cover a period of three, or even six, months.

Week by week the collector makes his record on the card which ordinarily is hung on a nail in a conspicuous place, where it may be examined and checked by one of the clergy in the course of parish visiting.

The third method is really an outdoor extension of the envelope system. The contributors are supplied with packets of envelopes, printed on the outside, into which they place their contributions : these are gathered by the collector and handed over intact to one of the clergy who, in turn, extracts the coin and makes an appropriate entry in a register.

The first method is simple and easy to work, and perhaps the most suitable for parishes where the rounds are small. The second, much favoured in the north, has splendid practical advantages which make it commendable for use in parishes where the rounds are extensive and the contributors numerous. It relieves the collector of the burden of carrying a heavy book : the card hanging on the wall is a perpetual reminder and keeps up interest. The regular visit of inspection serves the positive purpose of a parochial duty, and the negative one of sparing a priest, already weighed down with Sunday offices, the drudgery of going round with the collectors.

The third method is not to be recommended, though it may be serviceable in places where there are many sensitive persons who do not like to let the right hand of the collector know what their left hand gives.

It encourages the collectors, and stimulates to friendly rivalry, if once a month the totals of the previous month are read out from the pulpit. There is no reason why the outdoor collection may not be entrusted to women, Children of Mary, for example, only it is advisable that they should do the round in twos.

It has been argued that if those who contribute would only increase their offerings at Mass, outdoor collecting would no longer be necessary. Unfortunately, this theory will not work in practice ; there are many who will not increase their offerings, but strangely enough, will give quite cheerfully to the outdoor collection. Moreover, in every parish there are persons who for some good reason or other cannot attend their parish church, but are quite willing

to subscribe provided that arrangements can be made to collect their contributions. Again, one must make allowances for those weaker brethren, the many seemingly indifferent Catholics who in every parish habitually miss Mass. The negligence of these poor people is usually due to some such obscure reason as adversity, human respect, loss of habit and a false fear of resuming, but rarely to malice. Without the slightest doubt many of these do feel that the outdoor collection is a link between them and their religion.

Should the clergy accompany the collectors? Is it not a degrading and unpriestly occupation? Many of us have nightmare recollections of those early years when we returned, worn out and appetiteless after spending weary hours collecting greasy coins and inhaling the fumes of hale and homely cooking. Nevertheless, on the principle that one should not expect others to do what one would be ashamed to do oneself, it is expedient that the clergy should show practical sympathy with their zealous and self-sacrificing collectors by occasionally accompanying them on the round. It must be remembered that the faithful are quite unconscious of any feeling of shame or embarrassment on the part of the priest; usually they welcome his visit which they take as a matter of course, and express appreciation by increasing their contribution. Outdoor collecting enables one to get in many extra visits, but at the same time it should not be regarded as a substitute for ordinary parochial visiting: it would be a sad misfortune for any parish if in the minds of the faithful their priests' visits became inseparably associated with collecting money.

J. P. R.

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BOOK REVIEWS

The Social Ideas of Religious Leaders, 1660-1688. By Richard B. Schlatter. Demy 8vo. Pp. x + 248. *The Oxford Historical Series.* Humphrey Milford. 10s. 6d.

BY the middle of the seventeenth century the separation of economic activity from religious theory was sufficiently complete in England for men to grumble that ministers of religion had no right to meddle in "laymen's business". Moral disintegration had followed inevitably in the wake of the doctrinal disruption of the sixteenth century, the new ideas of natural law were beginning to justify the setting up of standards of conduct divorced from religion, and business was becoming—just business, no longer to be governed by the standards of the Bible; for, as Calvin had said, and Richard Baxter after him, "our conjunction is not the same". The revealed law of God, the protection of natural justice, was being replaced as a source of authority by positive law which, as Mr. Tawney has drily noted, "might or might not be the expression of natural justice". The leaders of Christian thought in the period of the Restoration, gathering about them the remnants of Catholic moral teaching, endeavoured in sermon and pamphlet to preserve the traditional moral code and adjust it, so far as possible, to the needs of the new age. On matters of personal morality, on the principles governing family life, the relations of husband and wife, and the education of children there was general agreement, and adherence to traditional teaching on the part of both Anglican divines and the leaders of Nonconformist and Dissenting thought. Difference grew more apparent on matters of property, money, and business morality.

Mr. Schlatter, an American student, has made a careful examination of the sermons and other religious writings of the period, and has analysed the main trends of the social teaching of these divines, both Anglican and Puritan, in a valuable study of a tract of seventeenth-century history which, apart from a few great names, has hitherto not received great attention. He groups the teaching of the divines under three main heads—Family; Property and

Social Classes ; and Business. There are short appendices dealing with the attitude of the Baptists and Quakers, and one, which we would gladly have seen expanded, on the attitude of these teachers to the problem of war. With an abundance of references to original sources, Mr. Schlatter adopts the method of synthesis and summary rather than long quotation, and he is thus able to give the essence of a very wide range of pamphlets and sermons. The well-known names occur frequently : Baxter, Gouge, Tillotson—who was later Archbishop of Canterbury—Stillingfleet, and Gabriel Towerson—who was Rector of Welwyn in Hertfordshire (not Walwyn, as Mr. Schlatter prints it). But it is from the host of minor preachers that the book has its greatest value. The body of this clerical teaching is conservative, and the concessions to business opinion are usually tentative. The Anglican, from his environment, makes concessions in the direction of the aristocratic division of society, accumulation of property, inequality of social status ; while the Puritan, for similar reasons, more readily defends the accumulation of wealth from trade, the condonation of usury, and the bourgeois attitude to life of the rising and now strongly founded urban middle class. Yet the thesis of Weber on the causal connection between Protestantism and Capitalism finds no general confirmation in this book. The men who donned "the cunning clothing of selfishness under the garb of pious prudence" were still a small minority in Restoration England.

The deeper problem of the practical effect of this teaching is outside the scope of Mr. Schlatter's book. In the world of affairs, of commerce, finance, and the Dutch wars, these rules of Christian morality so often fell on deaf ears. They were, to quote Professor Tawney again, "like seeds carried by birds from a distant and fertile plain, and dropped upon a glacier. They were at once embalmed and sterilized in a river of ice". There is thus a certain pathos about this survey of the ideas of religious leaders who, as Mr. Schlatter admits, "somehow did less leading". The "somehow" is explained in the author's closing sentence. "A national clergy, one of whose practical functions was to inculcate the moral rules necessary for the very existence of their society, could not be at the same time utopians and revolu-

tionaries." Is there not in that remark a modern parallel which we ourselves might examine?

A. B.

Mary of Nazareth. By Vincent McNabb, O.P. Pp. xv + 132. (Burns Oates & Washbourne. 5s.)

THIS is not, as one might have been led by the title to suppose, a "life" of our Blessed Lady; still less is it a theological treatise of Mariology. We may best describe Fr. McNabb's latest work as a collection of thoughts on our Lady—and very beautiful thoughts many of them are. One feels that Fr. McNabb is so much at home in his subject that he is free to wander in it at will; the formality and logical sequence which mark his theological work would be as much out of place here as shyness in talking to one's mother. The learned Dominican has set aside the trappings of theology to retain only the ardent devotion which it has nourished in his heart, and the outcome is a living picture of a loving Mother. Perhaps the book is a reflection of the experience he describes so graphically: "Two days ago, at evening, whilst I was walking in deep joy with a friend of boyhood, I climbed across a rough railing and found myself face to face with an outspread encampment of bluebells! They were not bluebells as you see them in the market across the way, not bluebells in the beauty that cannot be taken away from them even in death. They were bluebells in their home. They were bluebells reigning in their evening-dark kingdom of the woods. And oh! what a gift they were to me!" For "bluebells" read "Mary of Nazareth", and you have a good description of this book.

We cannot always use the thoughts of others; they are sometimes so purely personal as to defy reproduction—as when the author writes: "Lady Day has become utterly secularized. It is no longer Lady Day nor Lord's Day—but Landlord's Day! We do not pay our vows to God for the great House of Ivory. We pay our rent to the landlord for our house of bricks." But, apart from the things that only Fr. McNabb could think or say, there is an abundance of material here both for meditation and for sermons; a meditation in a line—so pregnant are his words—and a

sermon in a page. And for those who seek neither there is always the mere joy of reading.

G. D. S.

Pius XII, Priest and Statesman. A Biography by Kees van Hoek. Pp. 106. (Burns Oates & Washbourne. 2s. 6d.)

To those who want a short and readable account of the previous career of Pope Pius XII this little book will be welcome. Mr. Kees van Hoek is a journalist, and his power of selecting just those anecdotes which give a picture of the man enables him within the compass of about a hundred pages to paint a telling portrait of the Pope who for some years to come will guide the destinies not only of the Church, but probably of Europe as well. Here is an incident which shows how Pope Pius XII can face a crisis. When Mgr. Pacelli was Nuncio at Munich the Red revolutionaries commandeered his private car. "Day after day the Nuncio telephoned to the Town Hall to whatever chieftain was in power, pointing out that as representative of a foreign sovereign his possessions were inviolable by international law. The officials became so annoyed than one of them threatened 'to come and shoot the whole nest'. '*Bitte schön*'—'You are welcome', said the Nuncio coolly, putting down the receiver."

G. D. S.

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CORRESPONDENCE

THE "PAX" ASSOCIATION

Mr. Stormont Murray, Hon. Secretary of the above Association, writes :

My attention has been drawn to a reference to the "Pax" Society in the February (1940) issue of *THE CLERGY REVIEW*, and I shall be grateful if you can explain more completely the grave charge (p. 187) that this society propagates doctrine contrary to the teaching of the Catholic Church.

As it is the intention of the "Pax" Society to perform the precisely opposite service, I am sure you will understand our concern at the accusation which is so definitely implied in the reference in question.

Miss Adamson writes :

May I, as a member of the Committee of "Pax", venture to offer to your notice a correction of a statement appearing in the February number of your admirable review? In a review by E. J. M. on p. 187 there is a reference to the "Pax" Society as "having distributed leaflets which propagated doctrine not taught by the Catholic Church" on the theme of peace. Leaving aside the absurd allegation that this was indirectly under Communistic influence, a fancy which your reviewer himself rejects, may I add that those who circulated the leaflet in question were at the time entirely ignorant of its containing any offence, and that so soon as it was pointed out that there were passages in it that might lead to misconception, the leaflet was withdrawn and a revised version submitted to the Westminster Censor to ensure that this involuntary defect did not occur again. I do not want to trespass on your valuable space, but it would surely be typical of the broadminded fair dealing which is so characteristic of your review if, in some subsequent number, you could find time to indicate that whatsoever disagreement there may be between the members of "Pax" and certain other Catholics with regard to the implications underlying the agreements of Catholic

principles, the last thing any member of "Pax" could wish is any divergence between them and the implications of the most complete Catholic fidelity.

Canon Mahoney replies :

I am very happy to have the opportunity, afforded by the publication of the above letters, of pointing out that I have nowhere called in question the good intentions of the members of the "Pax" Society or their loyalty to Catholic Faith and Order. Indeed, the obvious purpose of my short review was actually to defend the Society against the charge of being under Communistic influence. Nor have I implied, as Mr. Murray appears to suppose, that the "Pax" Society is in the habit of wilfully disseminating doctrine contrary to the teaching of the Catholic Church. I have confined myself to facts ; and the facts are as stated in the paragraph which is complained of : "Leaflets of the 'Pax' Society, which propagated doctrine not taught by the Catholic Church, have been distributed at the doors of Catholic churches in London."¹ That this should have happened—and it did happen, as Miss Adamson admits—is unfortunate, and the occurrence may have contributed to the false impression that the "pacifism" of certain English Catholics is due to Communistic propaganda. That it happened through ignorance it would have ill beseeemed me to suggest ; one must assume that those who undertake to instruct the simple faithful on their moral obligations are not ignorant of Catholic principles. Hence in stating, as she does, that "those who circulated the leaflet in question were at the time entirely ignorant of its containing any offence", Miss Adamson is not making any correction of my statement, but rather adding to it an explanation which I myself could not have ventured to offer for fear of appearing offensive. It remains only to say that the loyalty and good faith of the promoters of the Society, which incidentally were never for a moment in doubt, were amply proved by the prompt withdrawal of the leaflets in question.

¹ THE CLERGY REVIEW, Feb. 1940, p. 187.

Fr. Carol.
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METHOD IN MARIOLOGY

Fr. Carol, O.F.M., writes :

*An open letter to the Very Rev. Dr. Smith concerning Mary's
co-redemption*

Your recent interesting article on "Method in Mariology"¹, which was obviously occasioned by certain phrases of mine as regards your method in handling the problem of Mary's Co-redemption², has naturally furnished me with a propitious opportunity to make a few short observations which may throw some light on the subject and thus be of some utility to our readers.

First of all, in my discussion of your article I believe I may be dispensed from taking too much into consideration the views you had formerly advanced in your book, *Mary's Part in Our Redemption*; not indeed as though you now retracted what you previously held, but simply because I consider your recent declarations as a more specific statement of your exact position concerning the problem of our Lady's Co-redemption.

Secondly, I must say that your article has convinced me of at least one thing, namely, that throughout the discussion of the present question you have always acted the part of a sincere searcher of the truth. In other words, you have not opposed the said doctrine *a priori*, *absolute et simpliciter*, as I wrongly believed, but rather provisionally, until the thesis is proposed in a more satisfactory manner. This sincerity is of the utmost importance, for it follows that as soon as the thesis is presented in the proper way, you will not hesitate to embrace it.

In justification of your cautious attitude, I must say that, unfortunately enough, not a few of the advocates of Mary's Co-redemption have, up to the present day, vindicated their cause by means of a method which could stand a good deal of improvement. Their reasoning being so deficient and far from convincing, why should we be surprised if their conclusions are rejected by some ?

¹ Cf. THE CLERGY REVIEW, XVII, 1939, pp. 499-513.

² Cf. *Marianum*, I, 1939, p. 238.

Personally, I am absolutely convinced that the doctrine of Mary's immediate co-operation in the objective work of our Redemption is *proximately definable* by the Church, for the simple reason that I consider it *formally revealed* by God. And yet, in order to prove my contention I would not choose the ordinary method of accumulating ancient texts in which Mary is styled *Reparatrix* or *Redemptrix generis humani*, as if they, of themselves, could settle the problem. For I am just as firmly convinced that the Fathers and early writers not only did not teach the doctrine of Co-redemption in our modern sense, but were simply ignorant of it *in se*. Had they known of it, they would probably have also taught it, since they had plenty of occasions to do so. What becomes then, you will ask, of the doctrine's definability? I answer that it may sufficiently stand on what theology designates as *implicit* revelation, to which corresponds an *implicit* belief on the part of the Fathers. If I am not mistaken, an inadequate understanding of what that word *implicit* means is responsible, to a large extent, not only for the hostile attitude of the adversaries, but likewise for a number of useless efforts on the part of some defenders of the thesis.

In my humble opinion, the Fathers and early writers believed *explicitly* that Mary was the woman chosen by God, the New Eve who, intimately associated to the New Adam, Christ, would play in the process of our spiritual restoration a role diametrically opposed to that played by the first woman in the process of the original prevarication. I think I have already established this fact with sufficient arguments on a previous occasion.¹ Now this generic and complex principle contained divers aspects which they simply did *not* perceive. At first they seem to have conceived of that association in the sense that Mary had knowingly and freely co-operated in the Incarnation of our divine Redeemer. Eleven hundred years had to elapse before the aspect of merit, for example, was arrived at, and from that time on, the evolution of the primitive idea made rapid progress until it finally attained to its full development with the theologians of the sixteenth and seventeenth centuries.

¹ Cf. *De fundamento proximo Co-redemptionis marianae*; in *Marianum*, I, pp. 173-187.

I speak of "full development" because in a recent research tour through France and Spain I have discovered, very much to my astonishment, that the doctrine of Co-redemption had already been explicitly incorporated into the theology of at least the seventeenth century *with all its aspects and with the selfsame terminology* which we use today.

I have stated that, in order to establish the definability of Mary's Co-redemption *in sensu stricto*, I would not have recourse to a series of ancient texts in which Mary is styled "Reparatrix" or "Redemptrix", as if they, of themselves, were to settle the question. By this I do not mean that such texts should not be adduced at all. On the contrary, they may prove very helpful to the historian who wishes to follow the gradual progress and evolution of ideas throughout the ages. Besides, the traditional argument in favour of a doctrine should always be based on a systematic reconstruction of the divers elements scattered here and there in the history of the same. But the all-important point in this argument is that *our* conclusions (however logically they may emerge from a given principle) were not necessarily perceived by those who accepted the principle.

As you see, very reverend and dear Father, I willingly subscribe to your statements concerning the deficient method used by not a few of the advocates of Mary's Co-redemption. But I am sure that you, in turn, will agree with me when I say that the method employed by certain opponents of the thesis, especially as regards the traditional argument, is by no means immune from fault. I refer principally to Professors Lennerz and Goossens. Concisely, their reasoning would seem to amount to this: The doctrine of Mary's immediate co-operation in objective Redemption was unknown to the Fathers and early writers. Later theologians were partly ignorant of it, partly opposed it. On the other hand, Revelation is quite explicit in stressing the oneness of the Redeemer. Therefore, the teaching of the twentieth-century theology in this regard is a novelty and should be rejected. This is the type of method which I would style inept and untheological. Why? For the simple reason that it altogether disregards the fact that a truth may be formally implicitly revealed and at the same time unknown in itself and even opposed for many cen-

turies. I would much prefer to see these theologians imitate your cautious attitude and provisional hesitation until further proofs are adduced.

Moreover, speaking of the interpretation of texts, I wish to call your attention to the fact that in your recent article (p. 510) you seem to have misunderstood my remark to the effect that the statements of Tradition should be accepted in their *obvious* sense. Let me make it clear that I was not referring to the texts of the Fathers and early writers, but I simply had in mind certain testimonies of the seventeenth-century theologians, and especially of recent Popes. Let us take a couple of examples.

When Pius XI addressed the Blessed Virgin with the following words: "O mater pietatis . . . quae dulcissimo Filio tuo humani generis Redemptionem in ara crucis consummanti compatiens et Corredemptrix adstitisti . . . conserva in nobis quaesumus atque adauge in dies pretiosos Redemptionis et tuae Compassionis fructus . . ."¹ Professors Lennerz and Goossens, *a priori* denying the possibility of Mary's immediate co-operation in objective Redemption, offered the following interpretation: ". . . Filio Redemptionem *objectivam* consummanti . . . Corredemptrix in Redemptione *subjectiva* adstitisti . . . conserva in nobis atque adauge in dies pretiosos fructus Redemptionis *objectivae* Christi atque Co-redemptionis tuae in ordine *distributionis* gratiarum." And again when Benedict XV stated: "Sic cum Filio patiente et moriente compassa est et pene commortua sic materna in Filium jura pro hominum salute abdicavit, placandaeque Dei justitiae, quantum ad se pertinebat, Filium immolavit, ut dici merito queat ipsam cum Christo humanum genus redemisse,"² they would say that it should be thus interpreted: ". . . ut dici merito queat ipsam in ordine *distributionis* gratiarum redemisse genus humanum cum Christo qui *solus* nos redemit in ordine Redemptionis *objectivae*." I could give many a similar example.

Now tell me, my dear Father, you who are a sincere, honest, and sensible man, is this not a vain effort on their part to distort the *obvious* meaning of a clear text? As

¹ Cf. *L'Osservatore Romano*, 29/30 aprile, 1935, n. 101, p. 1.

² Cf. *Acta Apostolica Sedis*, X, 1918, p. 182.

you see from everything that precedes, my dear Father, your position in the present problem is not as different from mine as you probably believed. In fact, I am sure that in a near future there will be no difference at all between us. As I have shown in my recent articles, *Episcopatus Catholicus et B. Virginis Co-redemptio*¹ and *Pio XII e la Corredenzione di Maria*², the Magisterium of the Church would seem to be gradually inclining towards the opinion now generally received among theologians. Knowing your sincerity and above all your filial devotion to our Blessed Lady (of which you have given ample proof in your publications), I think I have solid reasons to trust that before long you and I shall attain to the fullest harmony in proclaiming a prerogative which so much exalts and honours God's Mother and ours.

Canon Smith replies :

I should have no justification, as Editor of this Review, for publishing a letter so lavish in praise of myself were it not for the writer's request to be given this opportunity of clarifying his position. But, while I duly appreciate his public and embarrassing tribute to my honesty and sincerity, I hope Fr. Carol will not consider me ungracious if I express surprise that he should previously have doubted them. I suggested in my article of last December that, when a privilege of our Lady is under discussion among Catholic theologians, devotion to Mary must be assumed to be common to them all. I might have added that their joint desire for the truth should similarly be taken for granted. Hence my natural relief at being acquitted of the suspicion of insincerity is mingled with regret that Fr. Lennerz, S.J., the eminent professor at the Gregorian University of Rome, and Dr. Goossens, the learned professor at the Seminary of Ghent, seem still to be regarded by Fr. Carol as wanting in that single-mindedness which is obligatory in theological research. Since Fr. Carol does me the honour of appealing to my judgment in the matter, I feel bound to say that, just as I believe him to be sincerely convinced that his inter-

¹Cf. *Ephemerides Theologicae Lovanienses*, XVI, 1939, pp. 800-828.

²Cf. *Marianum*, I, 1939, pp. 361-364.

pretation of recent Papal pronouncements is the correct one, so I emphatically refuse to associate myself with him in stigmatizing the interpretation of his opponents as "a vain effort on their part to distort the obvious meaning of a clear text". There are solid reasons for maintaining that the interpretation of Professors Lennerz and Goossens, as given by them in their published works, is the right one. But whether in fact it be right or wrong, these theologians may justly claim to be credited with perfect sincerity in their adherence to it.

Similar remarks, I think, must be made in regard to the cautious and provisional attitude which I, in implied contrast to the above-mentioned theologians, am congratulated by Fr. Carol upon adopting. Again I should be sorry to think that in this attitude I am alone. In controverted questions it is not customary, because it is unnecessary, for Catholic writers to proclaim that their opinion is provisional, that it is subject to revision in the light of further evidence, and *a fortiori* in the event of a clear pronouncement of authority. This reservation, which is implicit in the sincerity and loyalty of Catholics, should be assumed, until the contrary is proved, to be made by them all.

Turning to the theological part of Fr. Carol's letter, I am of opinion that the distinction between explicit and implicit revelation, which the writer so lucidly explains, throws no new light upon the problem. All theologians are agreed that the doctrine of Mary's immediate co-operation in objective redemption, if revealed at all, is implicitly revealed. What divides them, and what still divides Fr. Carol and myself, is the question of the method by which that implicit revelation, if it exists, is to be discovered. It was the purpose of my article to indicate what that method should be; indeed, a careful and impartial study of the published works of Fr. Lennerz and Dr. Goossens will show not only that their method is legitimate, but that Fr. Carol's summary description does considerably less than justice to it.

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